

Church-Reformation
PROMOTED:

In a Sermon on *Matth. 18.*
Vers. 15, 16, 17.

Preached at Northampton on the
Day of Humiliation, before the
Association of Ministers.

AS ALSO.

1. Some Animadversions upon Mr. Humphry's second Vindication, for promiscuous Admission to the Sacrament.
2. Some Animadversions upon Mr. Sanders his Antidiatribe, tending to the same end of Church-Reformation.

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CHURCH OF ENGLAND

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BY THE BISHOP OF YORK

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The Preface to the Reader.

 Having formerly rendered my thoughts to the publick view, concerning Family-Reformation, (which hath found good acceptance from many, both learned and pious Christians) I am theran-
ther encouraged to send after it, this present tract of Church-Reformation, hoping of the like successse. A thing that hath been solemnly covenanted by many, desired by all
that are truly godly, but obstructed too much by divers sorts of men. Inquiring into the
causes thereof, I do observe the Impediments
to lye, partly in our people, who have to be re-
formed; and partly in those, who would or
should be Reformers. For the first, the people
of the land generally, being curbed (as they
thought) too strait in former times, and now
finding the reins of Government loose upon
their necks, will not easily be reduced into
any order again. One main ground of their
refractoriness, I finde to be their ignorance
of their duty, in helping forward a Reforma-
tion. For as on the one side, few are now
willing to know (or practise) what concerns
them

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them as Church-members, with respect to their Fellow-members, by way of brotherly inspection, admonition, &c. both private, and more publick, till they bring offenders, either to amendment, or censure of the Church: So on the other side, offenders are as impatient, of suffering such brotherly care over their own souls. Like froward Patients, that being sick and diseased, will rather spill the Physick, then drink it from an unwelcome hand. If people in an Hospital will neither help one another, nor suffer help from others, they must needs perish together. To remedy this double distemper upon mens spirits, is the intention and undertaking of the following Sermon; if God will please to set it home upon mens hearts. If they were both sorts but well persuaded of their duties, in a Church-association, and would conscientiously practise them, they would much encourage their Ministers, in setting up a Government, and were half way forward to a Reformation. For the other party, that obstruct it; viz. those whose office it is, to be first and chiefe in this Reformation; the sad differences that are amongst themselves in judgment and practice, are very great Remora's to the so much desired Reformation. When the Builders are so divided, one calling for Mortar, to cement the joynes, and others calling for Water, to wash it out, what can

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can be expected but confusion, and distracti-
on in the people? More plainly, while some
are for peace, without respect to purity, in
Church Ordinances; others, for purity with-
out respect to peace; they fall out in the
way to Reformation, and the work either
stands still, or goes backward. For the cure
of this distemper also, I have hereunto added
some Animadversions upon the two Ex-
treams, in Admission or Rejection of
Church-members; especially with respect to
the Sacrament of the Lords Supper. Some
there be (as Mr. Humphry and his assi-
stants) who are too liberal, in opening the
Chancell door (as they speak) too wide.
Others, (as Mr. Sanders and his) who are
(as I conceive) as much too strict, in shutting
it too close. The one sort admit all baptized
persons of years, not excommunicated, to the
Sacrament, promiscuously, though ignorant
or scandalous. The other, exclude all from
it, that are not at least visibly regenerate,
though knowing people, and of civill con-
versation. And both these (I suppose) have
hindred our Reformation, by causeless di-
visions and separations. Those that promis-
cuously admit all, have caused many pious
Christians to separate from them, by their
admission of a mixt multitude. The other
sort, because for want of discipline, they
cannot eject the profane and unworthy, have

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separated themselves from the greatest part of their Congregations: and that either totally, as erecting new Churches; or in part, as to some Ordinances, viz. of the Lords Supper and Discipline: and so, either totally or partially, unchurching and unmembering all the rest, esteeming them little better than Heathens.

The weakness of both these extremes, in admission or rejection of members, aforesaid, is (in my judgment) hereby discovered, that (as errors commonly do) they too palpably contradict themselves, as well as one another. Those that are for promiscuous admission of all, upon the peremptory command of Christ, do yet assert; " That

M. H.

" some may be kept, or keep themselves away
" from the Sacrament for a time, for better
" preparation. Those that exclude all
that are unregenerate, yet assert; " That

M. S.

" they can see no reason, why people, neither ignorant nor scandalous, should be
" kept away. And surely, all that are such,
are not visibly regenerate, but sometimes vi-
sibly unregenerate to a discerning eye; such
as some call meerly civill honest men. But
this is more fully handled in the Tracts
themselves. If then, those that oppose each
other, and contradict themselves, would ad-
mit of a Reconciliation, after all these un-
brotherly and unchristian quarrels, the mid-
dle

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the may, to me, seeme safest: Neither to admit all, nor exclude all; but to exclude the grossely ignorant and scandalous, though they may seem regenerate; and to admit such, as are neither ignorant nor scandalous, though they may seem unregenerate, without ever strik a scrutinie into their regeneration. And this I am something confident of, that while one side plead for peace without purity; the other for purity, with breach of peace, nothing but confusion will be in these Churches, till at last we have neither purity nor peace, but a sad destruction of all. For the prevention whereof, if these short Tracts may conduce any thing at all, I shall have my aime and end therein, which was, the Glory of God, and Good of these poor distressed Churches, together with the Comfort of my own soul, in being, in the least, serviceable to my Generation. To no other end, do I desire to live, but to be assistant to the Truth. And if I may live to see purity and peace married together, in this our Israel, I shall sing a Nunc dimittis, with old Simon; "Now Lord let thy servant depart in peace." Amen.

An

An Advertisement to
the Reader.

BE pleased to take notice, that, contrary to the Authors method and intention, the two latter Tracts are misplaced. Thou art therefore desired, after thou hast read the Sermon, to read those Animadversions upon Mr. Humphry's second Vindication, first; and then proceed to the other.

Errata.

Page 7: l. 22. r. contradistinction. p. 12. Marg. x. 18 for N. p. 20. l. last, r. appearance. p. 21. l. 2. r. offender. p. 23. l. last, r. read. p. 22. l. last, r. one. p. 27. l. 20. r. here, is. p. 42. l. 20. r. use. p. 44. l. 7. and 21. r. schisme. p. 68. l. 15. dele is. p. 109. l. 13. r. ill. p. 12. l. 6. à fine, r. other. p. 123. l. 2. dele not.



CHURCH-REFORMATION P R O M O T E D.

In
A Sermon on *Matthew 18.*

Verse 15, 16, 17.

15. If thy brother trespass against thee, go and tell him his fault, between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.

 HAT, Reformation of this Church was needfull many years ago, is too well known. That we were engaged (many of us) in the serdous endeavour of that Reformation, our late Covenant

Reforma-
tion need-
full; 3 fold

want so solemnly made and taken, does sufficiently suggest unto us. But, how little hath been done therein, I had rather your owne experience tell you, than I expresse. The way to do it, hath by severall men been sometimes discovered, both in generall and particular. But I fear, we are a people as unfit and uncapable of such a mercy, as we are unwilling, and hating to be reformed. God would have reformed us, but we would not be reformed; and therefore He may justly swear in his wrath, *You sha'l never be reformed, till you die.* In generall, this hath by some (and by my unworthy selfe in this place) been propounded as the method, to a generall Reformation:

1. Personall.

1. Personall-Reformation, every one, to mend one; that is, *Himselfe*, which, if really done, would certainly mend all.

2. Domesticall.

2. Family-Reformation, every chiefe *Houholder*, to reform his *lesser Church*, that, in his *House*, with *Joshuah's* resolution, *As for me and my house, we will serve the Lord: If every Family were reformed, the Congregation, consisting of those Families, were, without more ado, reformed.*

3. Congregationall, in the Text. To which premised 3. things.

3. Congregationall, or Church-Reformation, by using all the means, that may tend to produce that former Reformation in Persons and Families, and consequently in the whole Church. This last is the very Work

work and intendment of this Day and meeting, here and else-where ; and (as I suppose) the very *Intention* of this Text. The particulars whereof, I shall open and explain to you, when I have discovered briefly these three things.

1. The Persons, to whom these words (with those afore) were spoken ; Not to the ^{sons :} promiscuous multitude, but to his twelve whom ^{he} Disciples alone, and apart ; which is evident ^{ken.} from the first Verse of this Chapter : " *At the same time came the Disciples to Jesus ; and he said unto them, ver. 3.* And from the parallel place, *Mark 9. 33.* " *Being in the house, he asked them, What was it that ye disputed among your selves by the way ?* Where much of the same discourse is repeated, which is here set downe. Let this be noted, for some good use anon.

2. The coherence of these words with those afore, which is thus probably conjectured by several Commentators.

1. Some thus : " *Our Saviour having so strictly cautioned against scandalizing the strong, weak, by such sharp and terrifying arguments; now lest they that were scandalized, should grow remiss and careless, and fall into another vice of neglecting their brother's offenses, here the Lord directs them to a full, but tender redar-gution, or re-proofe of their offenders.* If thy brother

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"trespass against thee, go, &c. Thus Chrysostome among the Ancients. Judicious Calvin, much to the same purpose. "Having discoursed so fully of bearing the infirmities of weak brethren, he now declares, how far they are to bear with them: For, some might say, If there be such danger in offending a weak Brother, then there is no better way to prevent offences, than connivance and indulgence to one another's faults. But this were rather the way to countenance, and nourish evills in one another. And therefore he teaches them, so to pardon, or bear one another's infirmities, as yet to correct and reprove their vices; because nothing is harder, than sparing the persons, not to omit free reprehensions of their sins. Thus they.

2. To the weak

2. Others thus, with respect to the weak. "Christ having pleaded so earnestly their cause, that no man may with impunity offend them; Hence they might take occasion to be offended at any thing, even at the most brotherly admonition, and mildest reproof, of their vilest sins, and to cry out, You offend and scandalize me. Take heed what you do, I am a sheep (or lamb) of Christ, which he sought out when gone astray, and brought home on his shoulders, into his fold. I have my Angel, beholding the face of my Father in heaven: He will

“ will accuse you, if you thus offend me, &c,
 “ (which priviledges were spoken of a little
 “ afore.) Against this præpostérous and un-
 “ reasonable exceptions of such weak ones,
 “ Christ addes these words, That if a weak
 “ one do offend, and be by others admonished
 “ or reproved, he ought patiently to bear it,
 “ and to amend; or else a further course must
 “ be taken with him, not only to shame him by
 “ one or two, but to bring him to the Church,
 “ and there be shamed more; and if he yet
 “ amend not, to be ejected out of the
 “ Church. Thus Chemnitius. Either, or
 both of these may be admitted, for the Co-
 hærence.

3. The Scope of the words is to be consi-
 dered, which seemes to be this, with respect
 to Church-society: “ That it is the duty of
 “ every member of that Corporation, to
 “ watch over one anothers soules; and freely,
 “ yet brotherly and meekly, by all possible
 “ means, to endeavour the recovery of an er-
 ring and wandering soul. And if he fail of suc-
 cesse, after all means reasonable used, he is
 directed how he is to esteem of, and carry
 himselfe to such an incorrigible person. This
 I take to be the very sum and scope of these
 three Verses. And then the Words fall assun-
 der into these two generall parts.

1. A description of the right way or me-
 thod, to reduce a wandering soul, that

3. The
 Scope, with
 the parts of
 the Text.

1. A de-
 scription of
 the way
 how to

deal with
 an offend-
 ing brō-
 ther, in a
 3 fold gra-
 dation,

walks *offensively*, in a Church-society, and how to make it successfull in ordinary probability; and that is, in a three-fold gradation of proceeding.

1. *Private admonition*, Verse 15. If thy brother trespass against thee, go and tell him his fault, &c.
2. *More publick conviction*, (if the former prevail not) by witnesses, Verse 16. But if he will not hear thee, &c.
3. *Most publick information* (if those prove both successlesse) to them that have a power and authority to determine the proceeding, Verse 17. If he neglect to hear them, tell it to the Church.
2. *A direction*, what is to be done, if he continue obstinate after all these means used; "Let him be to thee as an heathen man, and a publican. Wherein there are some things necessarily supposed, as shall be shewed a-

none. And this particular expressed; *Separation from the offender, as from the most profane and impious persons.* But in no case to seperate from the Church; there is not the least intimation of that, as shall be made appear hereafter.

The words
Paraphra-
set.

To make way for the *Discourse* upon the third degree of proceeding with an Offender, (of which I intend chiefly to speak, and of the other two only in order to that) I shall give you a briefe Paraphrase of the Words,

words, in the two former degrees.

1. Degree. "If thy brother trespass against thee, go and tell him his fault between ^{Paraphra-} thee and him alone, &c. In which these ^{sed. In it} considered, particulars.

1. The party Offending, thy Brother; 1. The of which hath many acceptions in Scripture: fender, thy 1. Of the same Nature; so all Mankinde are Brother. brethren, of the same flesh and blood. 2. Of the same next Parents; so Jacob and Esau were brethren. 3. By consanguinity, of the same stock; as the Israelites were called brethren: Sirs, ye are brethren. 4. Of the same Nation; so men of the same Country are called brethren. 5. By affinity or marriage; so we hear of our Savions' brethren: Cosen-germans, or the like, are called brethren. 6. By profession of the same Religion; so all Christians are called brethren, 1 Cor. 5. 11. "If any that is called a brother, &c. 7. A brother, or a sister, &c. Thus it is here taken, in opposition or contradiction to a Heathen, who is called one without, or an Infidell. This course and proceeding is to be taken, not with an Heathen, (for after that a Brother is by the Church ejected, and now become as an Heathen, the processe ceases, he is to deal no further with him) but with a Brother, of the same Faith, and a member of the Church. So Cherenitius. To intimate, that this discipline is to be used

towards members of the same body Ecclesiastical, and men of the same Religion, saith Bullinger. For Paul saies, "What have I to do to judge them that are without? 1 Cor. 5.12. But if any that is called a Brother be a fornicator, &c. with such an one not to eat. Though it be true, that Christians owe some brotherly duties to an Heathen, to reprove them, Levit. 19.17. as a brother at large; to instruct and bring them to the faith, &c. Yet this duty in the Text especially belongs to Christians, fellow-members of the Church, catholick, or particular, in order to a Church discipline, which Heathens are not capable of, or lyable to, till they be in Church-communion: Nor yet was this intended to be exercised only by members of a particular Church, as if members of the Catholick, or other Churches, were excluded from this care and oversight: But it's meant of any brother, by profession of the same Faith, though not of our particular Congregation; which I note only now, to prevent or confute that narrow gloss of some, that profess Christians in the highest degree, who scarce account any man for a Brother, that is not of their particular society or Church: of which hereafter. A brother here, is any Christian professing the same Faith: For if such a man be then only to be accounted as an Heathen, and a Publican, after he hath

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hath obstinately withheld this threefold brotherly proceeding, certainly, before the contempt thereof, he was a *Brother*, and to be acknowledged a *fellow*, or member of that profession; as *Chemniss* well observes. And withall, our *Saviour* intimates, that our *Admonitions* be performed with a brotherly mind and affection, to prevaile the better.

2. The Party offended; *Thee* in the sense 2. The whereof is a little controverted; some say it party Of-
is as much as, *te conscientia*; a *private injury*, ^{fended,} *Thee*.
known only to thy selfe; but this seemes not *Camero*,
to be the full sense, because our *Saviour* bids *Myroth. in*
in the second place, to take some witnessesse, and *locum.*
after that, to bring the *Offender* to the
Church; To what purpose if none know the
Fault but himselfe? for he will deny the fact,
and thou affirmest it; which shall be beleeved?
Certainly, good men will think his cause best,
that is accused, till it be manifested that the
accusation is just. But to this, it might be
said; that the *Party offending* may (if he did
such a thing) be easily convinced of the *Fact*,
and not stick to confess it; but will not yeeld
the *Fault*, or sin in the *Fact*: Then the wit-
nessesse may take his *Confession* of the *Fact*, and
may either themselves convince him of the
Fault, or testifie the *Fact*, when he is brought
to the Church, who are better able to judge
of the *Fault*, and convince him of it. But o-
thers do not rest in that exposition of a *fact* or
Fault

fault onely known to thy selfe, but extend it to a fault known perhaps to some others, but not yet publick to all; and those others either take no great notice of it, or are not scandalized by it: this, say they, seemes the case, of a private or lesse known injury or offence in contradistinction to a publick scandall, and to difference the proceeding from that. For, in a *publick scandall*, which is known to the whole *Church*, this course is not necessarily to be taken, to tell him first alone, and then with one or two more, (for so he might stay for a thousand Admonitions in private, sometimes, in a great Congregation) but the proceeding may be *immediately* to the *Church*, who may either *admonish* him, or presently *excommunicate* him, as was done with the *incestuous* person, 1 Cor. 5. 5. *Publick Offenders* may be publickly admonished, according to that Rule, 1 Tim. 5. 20. *¶ Them that sinne*
¶ (viz. openly) rebuke before all, that others
¶ also may fear. And this *Paul* himselfe praised upon offending *Peter*. Gal. 2. 11, 14.
¶ I said unto Peter before them all; all the
Brethren at Antioch, &c.

3. *The Nature of the Offence*: some (as *Erasmus* and his followers) understand it of a *scandall*: to sin against another; by that means, to bring the whole

process to the *Magistrate*, (as we shall heare anon). But this is not the meaning of our *Saviour*:

Saviour: for though it were granted that the offence may sometimes arise, from a *civil injury*, yet not always; but also from an injury done to another, and chiefly as a *sinne* against God; the word *αναγένεται*, signifies a sin, first against God, & then against a brother; a *scandalous sinne* is against both: So that parallel text holds out. *1 Cor. 8. 12.* "When ye sin so (by scandal) against the brethren, and wound their weak conscience, ye sinne against Christ. So that the injury, against whomsoever, himselfe or another, is looked at, in the notion of a *sinne* or *scandal*, and not formally as a *civill injury*; which might many wayes be made appeare from the scope and context, as you shall hear anon: Only at present, these things. 1. The former part of the Chapter is spent most upon *Scandals*; scandalous sinnes, or sinfull scandals; therefore its most probable, Christ continues his discourse with respect to *sinnes* against God, *scandals* to good men, rather than to a *civill injury*. 2. Had it beeene meant of the *civill injury*, our Saviour would not have spoken of *winning* or *gaining* a brother, but of *reparsation* & *gaining* of *recompence* for his *wrong*: these may suffice for that. But there is yet something more considerable; it must not be taken of lesser, *common*, *quadridian*, *infrumental*; but of greater offences, *abominable*, such *few*, in words or deeds, by which God

is

is dishonoured, Charity violated, or a brother's Soul indangered; sins of Infirmitie are not fit to be published to *Witnesses*, one or two, much lesse to the *Church*; Charity must and will cover a multitude of such, Jam.

5. 20.

4. The Remedy prescribed to cure
medie: in this Malady; where are further these four
which 4. things considerable.

things.

1. *Go thou to him*, ^Wthoxe, go quickly, de-
lay may be dangerous; stay not till he come
to thee, though that were fitter, as having
done the wrong, and given the offence; there
is indeed a command for this, Math. 5. 23.

“ *If thou bring thy gift to the Altar, and
there remembrest thy Brother hath ought a-
gainst thee, leave there thy gift, and go thy
wayes, first be reconciled to thy Brother.*
But Christ would not have us to stand too
much upon such courtesies, but (as perfecter
Christians) bids the Party offended goe to
the Offender, and that upon these reasons.

1. He may out of ignorance, not think thou
art offended: or 2. Out of self-love, think it

no offence or sinne: or 3. If so, not worthy
any satisfaction, or needing a reconciliation.

4. Hee (as Chrysost. well) is under some dis-
temper, or passion, anger, shame, and so is as
it were drunke, or sick; thereupon it becomes
Chrys. in thee rather as sober and sound, to go to him,
lcomit as a spirituall and charitable Phyfician; this

is

is pure Charity. And lest any man should think it a disparagement to his greatness or goodness for him the offended Party, to goe and seeke to the Offender; our Saviour had newly given an instance of the good Shepherd that went out to seek and find, and bring home the lost Sheep to the Fold: He stayes not till the Sheep comes home to him, that might be long enough, if ever. And this was first practised by God himselfe to *Adam*, the first and greatest offender, *Gen. 3.* God comes to seek and call for him, who had lost and hid himselfe from him, and this he daily does to us. *"Is found of those that seeke him not, and proffers mercy to them that asked it not.* This then can be no blemish to any mans reputation to go and seeke to the party offending; but the honour rather of his piety and charity, that he neglects himselfe to save his brothers soul.

2. Tell him his fault; so we read it, but ^{2. Tell him} the word is more significant, *λεγο, mani- his fault-*
fest, demonstrate, convince him both of the
Fact and Fault; tell him, "Thus and thus
" thou hast done, this wrong to me (or others)
this great sinne against God, to this great dan-
ger of thine own soul. Make a clear demon-
stration to him; which intends, the thing not
to be doubtfull, but a real offence, such as
thou art able to prove against any reasonable
contradiction, Hee sayes not, accuse him,
chide

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chide him, revile or reproach him (sayes Chrysost.) but convince him; To reprove a man for that which he hath not done, for matter of Fact; or, if done, is no fault or sinne, or not proved to be so, will exasperate him, not cure or recover him. Be sure then thou canst convince him of both, and then some good may be done.

3. Between thee and him alone; that is, between at first privately, secretly, and that for very thee and good reasons; 1. Because as the offence is pri-
bim alone. vate, or less publick, so let the admonition be; otherwise, if thou reprove him openly for a secret fault, men es corrector, sed proditor, sayes August. "Thou art not a Reprover, but a Be-
trayer of thy Brother; thou woundest him instead of healing him. Charity commands to hide a sinne, till by the obstinacy of the pa-
tient it must needs be published. 2. To temper and moderate that Sharpnesse, which under pretence of zeale, may easily violate charity, and exasperate thy brother, that he may per-
ceive that thou desirest not so much satisfac-
tion for the wrong done to thy selfe, by way of revenge, as the restitution of his soule, by convincing him of the sinne committed against God therein. 3. That thou mayst not shame him too much at first, but let him know thou seekest not his infamy or reproach (by telling it to, or before others) but his am-
endment; for shame, if great, may provoke him

him to deny, or defend his fault; and so, (as Austin) "Whom thou wouldest make better, & thou makest him worse: Left, losing his shame and modesty, he persist in his sin: as Hierom. 4. That thou maist not lose an opportunity, if need be, of proceeding further with him, to win him; if he deny the fact, to what purpose are witnesses? Either he will admit none, or if he do, it's but thy Yea, and his Nay; and what can they judge? Lastly, our Saviour does not bid thee, send another to him to tell him his fault; that is a degree of publication; nor take, at first, another with thee: But go thy selfe, and privately deal with him: it's like he will better bear it from thy selfe, (as conscious of the wrong) than from another; the rather, because when thou mightest have proceeded in a civill and more publick way for reparation of thy wrong; thou commest in an amicable way, in care of his salvation: And this will do him good, or nothing; as Chrysostome well.

4. If he shall hear thee, thou hast gained thy brother. That is, If he shall acknowledge the fault, and condemne himselfe, be sorry for his fault towards thee, and his sin to God; Thou hast gained thy brother. This ^{4. The more} ^{Thou} ^{first imports a common damage to both parties. He that was wronged had lost a brother, and he that did the wrong had lost himself,} ^{gain.} ^{in his} ^{in his}

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himselfe, and his owne soul; now the gain is common to both: So the word is used in Scripture. But besides, the words include a strong motive, to undertake this course of brotherly admonition; Thou shalt gain much by it.

1. A soul to God.

1. Thou shalt gain a soul to God, by reciving it out of the power of Satan; and is that nothing? "Observe (saies Calvin) that to excite us to doe but our dnty, God gives his own proper honour to us, to win on save a soul. Which is applyed first to the Minister, &c. 1 Tim. 4. 16. Take heed to thy selfe, and to thy doctrine, &c. for in so doing, thou shalt both save thy selfe, and them that hear thee. And then to a private Brother, James 5. 20. "He that converts a sinner from the errorre of his way, shall save a soul from death, and shall hidē a multitude of sins.

2. A friend to thy self.

2. Thou shalt gain a friend to thy selfe, by this overcomming goodnesse. No friendship is so strong, as that which is raised from conversion of a soul: Prov. 18. 24 "There is a friend that sticketh closer then a brother. The Apostle saies it of his Galatians, that "They received him as an Angell of God, yea, as Christ Jesus; and, if possible, would have plucked out their owne eyes, and have given them unto him. Gal. 4. 13, 14. And this is the most obliging way to overcome evill with goodnesse: "If thy enemy hunger, feed him, &c. for in so doing,

“ doing, thou shalt heap coals of fire upon his head : Rom. 12. 20. Which he had from Solomon, Prov. 25. 21. Fire on his head to warm him, to melt him, and win him to thy selfe a friend for ever. 3. Thou shalt gain a straying sheep to the fold of Christ, the Church or Congregation ; and make him, who before was not only unprofitable, but a scandall to the society ; now profitable, (as Paul said of *Oneimus*, by him converted) Philem. an help and honour to the Church. And so much by way of paraphrase, of the first degree.

2. Degree of proceeding, supposes the miscarriage of the first adventure. What if that course (more then once tendred) prevail not, may a man now desist and let him alone? No, there's more yet to be done. “ *If he will not hear thee, take with thee one or two more, &c.* Here, two things.

1. The course to be taken with him ; If he will not hear thy private admonition, that is, if he will not acknowledge his offence, but perseveres in it, and (as the nature of most men is) be exasperated and made more obstinate : yet our Lord would not have him neglected, but other means tryed to win him ; that is, *Take one more* : It may be, one that is grave and potent with him, may persuade him to hearken and yield ; or if not, *Take two*. A threefold cord is not easily broken.

2. The reason taken from Scripture: That in the mouth of two or three witnesses, by two or three witnesses every word may be established. Whereof the reasons are these: 1. They may, by their gravity, authority, or interest in him, make him more pliable, to yield unto his fault. 2. They may be in stead of Arbitrators, to compose the difference between the parties at variance. 3. They may shame him the more; and that may move, when secrecie will not. Shame, if not too great, is a good helper to conversion: 2 Thes. 3. 14. "Have no company with him, that he may be ashamed: As by forbearing and withdrawing from him, so by the knowledge of more reprovers. 4. To be witnesses, of both thy carriage to him, how clearly thou hast proved the charge, and how fairly and brotherly thou hast dealt with him: And of his refractory carriage towards thee, in order to a more publick and authoritative hearing, (which our Saviour intended here.) This is a good preparation for the further proceeding of the Church; where Witnesses are required to testify the Fact, and the Church is left to judge of the Fault. And it's observable, that our Saviour is silent, what is to be done, if he hearken to these one or two, taking it for granted, that there is an end of this brotherly proceeding, and he must go no further; but supposes the miscarriage of this

this course, and therefore speaks of them as *witnesses*, in order to a more publick proceeding : “ *That in the month of two or three witnesses, every word (or thing) may be established.* Which words are taken from *Deut. 19. 15.* which are a law given, with respect to some publick *Judicature*, *Civill*, or *Ecclesiasticall*, where *Witnesses* are required to passe a Judgment. Our *Saviour* alludes to this, and implies a *further power* to be erected in the *Christian Church*, that may receive *Testimonies*, to prove a *Charge* against an *offending brother*; and to proceed further, to *judge* and *determine* the *controversie*. And this brings me to the third and last *degree* of proceeding. But before I come to that, I shall only propound to you some *speciall observations*, that result easily out of the former *paraphrase*, and scope of the *Text*.

“ 1. *That it is the duty of every Christian, Three Col-
a member of the Church, to watch over
his brethren and fellow-members: and upon
on fallings and failings, to use all possible discourse.
means to restore him.*

2. “ *If our first labour in private be fruit-
less, yet have we not done our duty, till we
have tryed more publick waies to win our
brother. It requires patience and constan-
cy.*

3. “ *That there is great wisdom required
in*

“ in christian admonition, by a tender and orderly proceeding with an offending brother; first, privately; then a little more openly; and at last, if need be, more publickly; that he, whom lesser shame cannot move, publick reprove of many may persuade to yield. We shall make use of these things in the Application; and proceed to

3. Degree
opened.

3. The third Degree: “ But if he shall neglect to hear them, tell it unto the Church, &c. Where two things to be opened.

I. What
meant by
the Church

I. What is meant by the Church: This is the golden Apple of contention at this day, and the cause of that confusion in our Churches; whilsts many lay claim unto it, and challenge it to themselves. It were a work worthy all our prayers this day, and all our endeavours, if any could decide this quarrell, and give it to the most worthy; that is, to them, to whom God in his word hath bequeathed it. The words, at first sight, seem to import some power and authority (whatever it be) to put an end to the former proceedings, with an offending brother: And it holds out a three-fold power, or three branches of that power: 1. To convenant or summon the offender; else, if it be free for him to refuse appearances, it is to little purpose to tell it to the Church, or to produce any

Witness-

Witnesses. 2. To admonish and reprove the offendour publickly, in way to his reformation; for those words, if he neglect to hear the Church, presuppose the Church, hath spoken to him to reform him. 3. To censure and correct him, if he continue obstinate, by some punishment or other; which what it is, is to be now considered.

2. What is meant by those words: *Let him be to thee as an heathen man, and a publican?* These words cannot well be understood, but with reference to the former: &c. *If he neglect to hear the Church;* which (as I said) presupposes that threefold Authoritative proceeding by the Church; *Convention, Admonition, Ejection.* For it is no way reasonable, that a private brother separate from an offending brother, in so high a way of detestation, as from an Heathen and a Publican, without some Authority judging him that is obstinate, to this separation. What confusion would this bring in Church and State? The party offending may perhaps be a Nobleman, Magistrate, Minister; and the offence being taken by many, the separation may be made by many hundreds, in Civill and Religious affairs, before any judgment is passed upon him. As, e. g. de Presb. If a Congregation be offended with their Minister, for wronging them in a matter of Tithes: Or a troop of Soldiers be offended

Privato
cujsquam
arbitrio
hunc vel
illum defu-
giendum
relinquere.
nihil aliud
est quam
Schismati-
busq; infe-
nit; offendit
diculis ja-
nuam ape-
rire. Beza
p. 91.

Church-Reformation promoted.

at their Captain in matter of Pay; and complaint being made, and no reparation gotten; may they all avoid religious and civill society with them, and flie them as heathens and publicans? Nay, suppose the Church, the power here intended, neglect to do her duty, either of Admonition or Ejection, may every private person, having done his duty as afore, separate from all communion with him, and with the Church, in Religious services, because he is tolerated to come? There is not the least touch of this separation in the Text, or any other Scripture; nor need there be any, as we shall hear anone. But our Saviour supposing the Church to have done her duty, upon his obstinacy; then he directs the person prosecuting, and all other members of the Church, who are now offended by his contempt of the Church, to separate from him, and avoid him, "As an heathen man, and a publican: but not before. So that here is presupposed to this separation, the utmost censure of the Church; which is, "The ejection or excommunication of him out of the society. Then let him be accounted and used as an Heathen, or a Publican; alluding to the custome of the Jewes, who did avoid and abhor communion, religious and civill, with such abominable persons. Thus having explained the words, I shall now draw out our generall observation.

"There

and the
lexanias
excom.

“There is a power in the Church, (what The gene-
 “ever is meant by it) left by Jesus Christ in tall Obser-
 “some hands, as for the Government of the vation:
 “Church in general; so for the Reformation There is a
 “of a Church, tainted and corrupted with the Church power in
 “scandalous members. This Point, as it is to reforme
 propounded, needs no proofe, as being gran-
 ted by all that are but reasonable. A power
 there is left, to reform an offending brother,
 or scandalous member in a Church, or to
 cast him out. The Erastians, who deny this
 power to the Church, yet grant it to the
 civill Magistrate. All the scruple is, in
 whose hands this power is placed by Jesus
 Christ, in this and such like Texts; which
 arises from the different acception of the
 word Church in this place. I finde the word
 diversly taken in Scripture, and other Au- See my
 thors; the particulars whereof are else-where Vindicia,
 exactly delivered, and I shall not stand to Vindic.
 trouble you with them. But looking only p. 2.
 upon the Text, and Commentators upon it,
 I finde foure Competitors that lay claim to
 the power, and all under the name of the
 Church.

There are
 four Com-
 petitors for
 the name
 of power of
 the Church

1. The civill Magistrate, or a civill Court
 of Judgment, which is called sometimes a
 Church or Assembly. Or rather some Poli-
 ticians, for ends of their owne, are de-
 sirous to fasten this power upon them. For I
 do not remember to have readd or heard, that

any christian Magistrate took the exercise of this power to himselfe : He may not (say his greatest Favourits) preach the Word, administer Sacraments, or Church censures, by his owne person; but enjoyne them to be done by Church-Officers. Only *Erastus* gives him leave, if his parts and leasure will serve, to exercise all these himselfe. Herein too liberall, I believe, of that which is none of his owne.

2. The Pope, or a B. a single person, who have laid claim, as, to sole-Ordination, by way of speciall priviledge; so, to sole-Jurisdiction, in their severall Diocesses.

3. The people of a particular congregati^{on}, either with, as some; or without their Officers, as others: and they have a fair plea in the words, *Tell the Church*, which often is put for an Assembly of Saints.

4. The Presbytery or Officers of the Church, who are a *Church* in a more speciall notion, a *Church* representative. These are all great pretenders to this power. I shall, by the assistance of God, and the guidance of Scripture-light, and reason, try the severall claimes, and what may be done towards the decision of this controversie; after all the labours of many learned and pious men. I shall chiefly vindicate the Text from all false claims; and from it and the Context, discover, to whom, in my judgment, it doth belong.

i. The

1. The first plea is for the *civill Christian Magistrate*; for thus some glosse these words. 1. *The ci-
“They understand by Church in this place, will Magi-
“the Court or Assembly of the civil Magi- strate.
“strate, and the intention of Christ to be this ;
“That addresse being made to him for justice See Gillesp.
“and right in a civil injury, (after the other Arons Red
“privater courses taken) if the Brother offen- blegom. p. 389. l. 36. 6
“ding be not reformed or persuaded to doe
“right, then it may be lawfull for the wronged
“partie to try the cause, before an Heathen
“Magistrate, averse from Christian Religi-
“on. But this to be a strained glosse, and false,
will appeare upon these grounds. 1. At that
time when these words were spoken there
was no *Christian Magistrate*, (the *Romans*
being *Rulers*) nor for 300 yeares after: If
then *Ecclesia*, the *Church*, signified a *civill
Assembly or Court*, it must signifie an *Hea-
then Court*, to which addresse was at first
made ; and then the cause could not be
carried to another *Heathen Magistrate*,
but he must determine it at first. 2. In after
times, when the *Magistrates* were all *Chri-
stian*, there would be again no *Hea-
then Magistrate or Court* to try the cause be-
fore. 3. *Christ* was never solicitous to give
orders concerning *civill injuries*, but refused
it. When it was put unto him to divide an in-
heritance ; he answered, Who made me a
Judge or Divider over you ? and professed
his*

his Kingdome was not of this World. 4. The word ἐκκλησία is used once, and but once, in Scripture, to signifie a *civill Court*; *Act. 19. 39.* but then (marke it) it is spoken by an Heathen, who knew no other use of the word, but either a *promiscuous meeting*, or a *lawfull Assembly* of *civill Officers*: but the Evangelists and Apostles never use it in that sense, but either for the *Catholick Church*, or a *particular Church* assembled, either for acts of *Religion*, or *Church censure*, as shall appeare anon; but that this Text makes nothing for the *civill Magistrate*, appears.

Disproved
by many
reasons.

1. The words were directed to the *Disciples*, and that apart, as *v. 1.* is manifest; to teach them, not as *civill Magistrates* (which they never were to be) but partly as *private Christians*, and partly as *Officers* of the *Christian Chnrch*, how to demeane themselves in *offences given and taken*: and therefore he sayes not, what the *Magistrate*, but what *you bind or loose*, and what two or three of you shall *agree on*, shall be done.

2. Our *Saviour* speakes not of *reparation* of an *injury* (in that notion) but of *satisfaction* for a *scandal*, which may be given and taken, when there is no *private* or *personall* *injury* done to a *brother*: now *Magistrates civill*, meddle onely with *injuries*, but not with *scandals*.

3. The end of this proceſſe, is not to *recover*

cover a brothers right, for an *injury* done, ^{1 Cor. 9.} which is the end of going to a Magistrate, but ^{19, 20.} to *win* a Brothers soul from sin; He sayes not, ^{1 Pet 3.1.} If he hear thee, thou hast gained thy *losse*, and righted thy self, but thou hast gained thy Brother.

4. The punishment inflicted upon the parties obstinacy, is not *civil*, as imprisonment, mullet, &c. but *spirituall*, viz. *ejection*, and *excommunication* out of *Christian* and *Church* society, for that is the presupposed *censure*, to this separation from him, in these words: *Let him be to thee as an Heathen and a Publican*: If he had intended it of the *Magistrate*, he would have said; If he hear not the *Court* let him be *imprisoned* or *fined*, &c.

5. The *Magistrate* is intrusted with the *Sword*, but never with the *Keyes*, they are committed to *Church* officers, the *Apostles* and their *Successours*; but the power *hier*, is intrusted with the *Keyes*, v. 18. "Whosoever ye (ye Officers) shall bind on earth, shall be bound in heaven, &c. which is the same with the opening and shutting of heaven, elsewhere; which belongs not to the *Sword*. The *Sword* and the *Keyes*, or the inspection of *civil* and *sacred* things, were among the *Heathens* for the most part in *several* hands, as well as among the *people* of *God*.

6. To add no more, The *Church Christian* subsisted on its owne bottome for 300 years,

yeares, not onely *without*, but against the *allowance* of the civill Magistrate: They had their meetings, as for other *ordinances*, Preaching, Sacraments, &c. so for *censures* upon offenders and scandalous persons, as *Justin Mart.* *Tertul.* and other *Ancients* tell us: from all which, I may safely conclude, By *Church* here, is not meant the *civil Magistrate*.

2. *The Pope and Bishops: This also disapproved.*

2. The next that put in their *claim* to this power, to be the *Church* here intended, is the *Pope*, and those *Prelates*, who pleaded for *sole-jurisdiction*, as well as *sole-ordination*. Tell the *Church*, is, at *Rome*, tell the *Pope*; and elsewhere, tell the *Bishops* in their severall *Dioceſſes*; but this seems as unreasonable as the former, and not to be (however) intended here.

1. The very word *Church*, which in the Original signifies (as all know) a *company* or *society* of more then one, refuses this *glosſe*, two at least are required, v. 19. *If two of you shall agree*; and where two or three are gathered together in my name. But a *single* person can no more be called a *Church*, than one man can be called an *Assembly* or *society*: there may be a *society* of two, but not possibly of one.

2. The *Government* of the *Church* is not (without taking in *Christ* the *Head* and *King* of the *Church*) *Monarchical*, but either

ther Aristocraticall, of the choicest ; or Democraticall of the people ; And this claime of single persons, the severall Prelates, is so much the worse, as it makes the Church to have many Monarchs, or heads, as many as there are severall Provinces or Diocesses; whereas the Romanists make but one, the Pope.

3. The *Ancients*, (much lesse the modern) never glossed this Text or this word *Church* of one *Bishop* alone, but of more *Gouvernours* in association, so *Chrysostome* εἴτε τῇ εὐλογίᾳ, τῇ ἑστοῖ τοῖς προεδρεύοντις; which *Aquinas* renders thus; *Dic ecclesia, id est, his qui ecclesia praesident.* "Tell the *Church*, that is, " (not any one, but) the presidents of the *Church*: which may signifie an *Assembly* or *Court* of many, or more *Officers* than one, but cannot any wayes be applyed to one *Officer*.

4. It is confessed and cannot be denied, that the *Government* of the *Church* in the *Primitive times*, was *Communi:confilio presbyterorum*, by the *Common counsell* of the *Presbyters*, so *Hierom* long ago asserted. In after times, when *Bishops* had gotten a *Superiority*; yet then, the *Church* was governed by a society of *Officers* in *Councils*, and the *Bishop* at home confined to do nothing without his *Presbyters*, which is enough to prejudice this second *claime* of the *power* and *name* of the *Church*; And I proceed to the next.

3. And

3. And that is the plea of the People or Congregation by Brownists, Anabaptists, congregationall men, and the rest. Tell the Church, (say they) is, tell the whole Congregation; the People with their Officers, say some; or without their officers, as others. The former of those, the People with their Officers, seemes fairely argued in this text and word, for the proceeding was from *private admonition*, to more publick; and from that to the *Church*, which may seeme to import the whole *Congregation*; and thus learned Divines do glasse it. "He means a company of Saints or Believers, constituted in one place under their Pastor. So Chemnitius as when Paul writes to the *Church* at Corinth, &c. "Whence it may seeme probable (says *Calvin*) that the judgment is deputed to the whole Company of the *Church*. But he makes it onely to seeme probable, but rests not in this glasse, as will appear in the next. But I suppose those Divines do not meane to put the *Judgement* or *Authority* of *Censures* in the people, but onely allow them to be present at the censures, and to have a *Judgement of discretion*, and so a *rational assent* or *dissent*, which we shall not stick to grant them; but this will not content these *Claimers*, but they challenge the power of *admission* and *ejection* of all their offending members, yea and of *Officers* also, if they be offensive: Yet let them be heard

*Their plea
disapproved.*

bill 16

to

to plead their own cause ; the chief ground is the *Charter* (as they thinke) granted them in this Text. "The word *Church*, *Church*,
" (say they) never in the New Testament sig-
" nifies a Court of Christian Officers; but ei-
" ther the Catholick *Church*, or a promiscuous
" multitude, met together for religious af-
" fairs, or the whole particular congregation.
The answer to this *objection* will fall in better
in the last point ; that however in other pla-
ces the word *Church* signifies a multitude as-
sembled, or a congregation ; yet in this place
its more then probable, that our *Saviour*
does not intend the *whole congregation*, (but
a *court of Officers*) which may fairely be col-
lected upon these *inducements*.

1. If the word signifie the *whole congrega-
tion*, then *Tell the Church*, is as much, as
Tell thy selfe, as a member of the *Church*, and
so the same man shall be both *Accuser*, *Wit-
nessse* and *Judge*.

2. This sense confounds all order, and
takes away the distinction of *Rulers* and *Ru-
led*, *Governours* and governed, *Officers* and
People, which the Scripture so carefully di-
stinguishesth, *Heb. 13.7,17, and 24.*

3. If it should signifie the *whole Church*,
no censure might passe without the presence
of them all, and every person of it. But they
cannot at all times come together, nor attend
upon this worke of *judicature*, and so nothing
done

done without the presence of all.

4. This would breed and nourish *divisions*, and *factions*, and *separations* in the Church; *siding* of parties with the offender, and one part against another; as we see in *popular* transactiōns, and is experimentsd in *New England*, where (they say) the people have devoured the power of the Officers.

5. Then also *women*, *children*, *Servants*, as parts of the *Congregation*, should vote in the *censures* of their *Husbands*, *Parents*, *Masters*; which seemes most unreasonable.

6. Our *Saviour* speaks all these words to his *Apostles*, and gives them the power of *Excommunication*, verse: 8. “*VVhatsoever ye shall binde on earth, shall be bound in heaven, &c.* And what two of you shall agree upon: Not, *whatsoever the Church, the whole Congregation, shall binde or agree upon*; where he sufficiently distinguishes the people from the *Church* here meant. The *Church* here, *binde and loose*, take in, and sent out; but every particular member of the *Church* hath no more to do, but to esteem and use the man ejected, as an *heathen* and a *publican*; that is, to *withdraw communion* from him. It is *Chrysostom*’s observation upon the 18 Verse: “*He said not to the President of the Church (alone), Binde thou this man. But (which he might have added)*

ded) if Yee shall bïnde, implying the censure to be inflicted by more Officers: I may al-lude and glosse it reasonably thus. He saies not to the whole congregation, *Binde you this man*; but to such as were to Be Officers, *Whatsoever ye shall bind, &c.* as differencing the *Church*, before spoken of, from the *whole Congregation*. If then it shall be made appear, that by *Church* here, is meant the *Church* in the strictest sense, a *Church of Officers*, it will inevitably conclude against the power to be placed in the *whole congregation*. And this is the next and last party that plead for this *Power*,

4. That is the *Presbytery*, or *Church* of ^{4. The} *Elders*, or *Officers*; so the *Commentators* ^{presbytery, or Officers}, generally glosse it: “*Tell the Church, that is, the Presidents of the Church, saies Chrysostome and his followers.* He bids the offended party to bring the offender to the *Church*; which is, *Consensus Seniorum*, the *Assembly of the Elders*, saies *Calvin*. “*The Colledge of the Elders, which should govern the Christian Church, saies Camero.* And so, many more. There lies one or two *objections* against the sense of the word in this place. 1. That the word *Church* in the New Testament, signifies the *multitude* of Christians; or, as some say, the *whole Congregation*; but a *Presbytery* is a *Colledge* or *Society* of *Elders*, whereof one is the *President*.

the President, because a Colledge cannot stand without a President. And the word ἐκκλησία, *Church*, never (say some confidently) signifies in the New Testament a Presbytery or company of Officers, but the multitude of Christians assembled together: the Church of Corinth, of Thessalonica, &c. But to this, I have many things to say.

1. It cannot be denied, but that our Saviour here alludes to the custome of the Jewish Church, where they had an Ecclesiastical court, called συνέδριον & πρεσβυτερον τὰ λόγια, the Elders of the people in a Presbytery or Court. And the words in the old Testament used to signify that Presbytery, Εἶδος and Εἶδον, are rendred by the Septuaginta: ἐκκλησία, the Church, as is evident in these places, 1 Chron. 13. 2. 4. 2 Chron. 1. 3. and many other. If then Ecclesia, a Church, signify not only the multitude or Congregation, as oft it does; but sometimes strictly the Synedrium, or court of Elders, in the Old Testament; it's most probable, our Saviour speaking of a Judicarie act, takes the word in the same sense. For the people had no hand in such proceedings amongst the Jewes.

Ἐκκλησία
κοινωνία,
Ἄριστος.

2. The word ἐκκλησία, in the Greek, amongst Heathens, signified not only a promiscuous meeting of people, but oftentimes a company or court assembled for Judicature

adventure, with authority to determine Suits:

We need no further instance than *Act. 19. v. 32.* &c. *v. 39, 40, &c.* where the Towne-Clark uses the word in both senses; speaking, verse 39 of a *legall assembly*, which had power of determining that quarrell; and of a *promiscuous meeting*, such as that was which he calls, *versus* *Assembly*, *was confusus*.

verse 40. an *uprour*: and in both verse 39.

and 41. calls them both by the name of, *Ecclesia*, a Church. Now what reason can be given, why our *Saviour* or the *Evangelist*, might not take the word in the same *latitude*, to signify sometimes the *whole Church*, and sometimes (as in this place) the *Church* or *Court* of Officers? especially speaking of determining a *controversie* between brethren, in allusion to the way of proceeding in a like case, in the *Jewish Church*.

3. We hear of a *Presbiterie* set up afterwards in the Christian Church for *Ordination*. *1 Tim. 4. 14.* *By laying on of the hands of the presbiterie*; which consisted of *Elders* or *Officers*, distinct from the people, or *whole Congregation*; who were never called a *Presbiterie*, or *society* of *Elders*. Now this *presbiterie* being the *successour* of that among the *Jewes*, why may it not as well be called *Ecclesia*, a *Church*, as that other was? This power of *Jurisdiction* being here given to a *company*, met to determine a *controverſie*,

controversie, and, upon obstinacy, to eject ; that is, excommunicate the party : Having the same nature and power, I can see no reason but it may have the same name of *Church*, as the other formerly had. A meeting of Christians for worship, is called a *Church*; so may a company, meeting for exercise of discipline, be called a *Church* : the word *Ecclesia* signifying, *caerus evocatus*, a company called out, for worship, or for discipline, both may properly enough agree in the name.

4. The word *Church* may as well here signify a *meeting*, or *court* of Officers, as the word *Saints*, which sometimes signifies all the members of the *Church*, at other times may signify some *speciall company* of *Saints*, deputed to be *Judges* and *Arbitrators*, of *brethrens* private *civill differences*. But the word *Saints*, (saies learned Camero) is so taken, for *speciall civill Judges*, 1 Cor. 6. 1.
 "Dare any of you, having a matter against another, go to law before the unjust, (the heathen *Magistrate*) and not before the *Saints*? Where the *Analologie* must hold thus, Before the *Saints*, that is, *Judges* set up among Christians ; of which he speaks again, verse 4. "If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the *Church*. As *Saints* then here signify *speciall judging Saints* set up ; So may *Church* in this Text
 signifie

signifie those, that were set apart to the Government of the Church: And that which is told to these, may be said to be told to the Church, (if present, as they may); as well as the body, or man, is said to see, when the eyes only see; or to hear, when the ears only hear. So Camero.

5. If our Saviour allude to the Jewish ex-communication, as most grant he does, in those words, "Let him be to thee as an Heathen man, &c. it's evident, that was never done by the people, but by the Sanhedrin, or court of Officers: and so it is here.

But there lies a second objection upon *Object. 2.* this last: *The words of Christ, Let him be to thee as an heathen, &c.* cannot be referred to the New Testament; but to the Jewish Church. But this is easily answered, and is by Camero and Calvin thus: "Christ did usually use phrases or speeches, drawn from the custome of his own times, to signify those things which were to be set up in the Christian Church; as that, Matth. 5. 23. If thou bring thy gift to the Altar, &c. To teach us, that we cannot pray aright to success, nor offer any acceptable service to God, as long as we live in a wrong done to our brother. Paul does the like, 1 Cor. 16. 22. Let him be Anathema, Maranatha, &c.

The objections now being removed, we

Their
right con-
firmed by
many rea-
sons.

shal, from the Text and Context, endeavour to make it appear, that by Church here is meant, the Court, or Officers of the Church, the Presbytery.

1. The Church is a society or corporation of many persons, distinct from the civil in consideration: therefore there must be (as in all civil societies) Governours, or else nothing but confusion. The Church is Gods House or Family, which cannot subsist without some Rulers, to order all, to admit, or eject, as there shall and will be cause enough given.

2. There was a distinct power from the civil Magistrate, and from the people, in the Jewish Church, to admit, or keep out from holy things, to judge of clean and unclean. No Idolater, Apoptate, or unclean person was to eat of the Passover. See Answ. on Exod. 12. 43. Though that was a ceremoniall worship, yet the reason of that proceeding was morall, and the same for ever, viz. *The keeping of holy things pure, *from the pollution of profane men.

3. The light of Nature taught the very Heathen, to take care of Sacred things, that they should not be polluted: for which purpose they had their Censors, speciall Officers in relation to Religion, who had power both to discover and to exclude profane persons from holy things. *It appears then (saics Galvin)

win) seeing the Gentiles kept this rite, that it was an instinct of God from the beginnings, into mens minds, that if any were impure, they should be kept from holy things. And it would be a matter of shame & (as well as blame) to the people of God, to want that discipline, which was found among the Gentiles.

4. Nothing is more clear in Scripture, than this, that Christ hath set Officers in his Church, called Overseers, Stewards, Rulers; which imports a power of Government to be in them, distinct from the civil Magistrate and people. And to them alone, and not to the people, he committed the Keyes; as here, v. 18. and else-where, Joh. 20. 23. to bind the Impenitent, and shut the gates of Heaven against them; both those of the Church below, (which is often called the Kingdom of Heaven) and of Heaven above. And on the other side, to loose and open the gates of both, to the pious and penitent.

5. This one Argument excludes both Magistrate and people, from this power in the Text, of exclusion or excommunication of obstinate members. It is a received Maxim, "It belongs to the same power to admit into, and to eject out of the Church: But the Officers only, without Magistrate or people, do admit members into the Church, (sometimes without the knowledge

of either, as upon conversion of an Infidell, and admitting him into the Church by *baptisme*) therefore it belongs to them onely to eject scandalous corrupt members out of the Church.

6. This may well be granted, without any prejudice either to the *civill Magistrate*, or the *people*. 1. First, to the *Magistrate*, because the *censures* of the *Church-officers*, are all and onely *spirituall*, the *Magistrate's* onely *corporall* or *external*. As the *Magistrate* can not bind the *conscience*, or inflict *spirituall* punishments upon the souls of men; so nor can *Church officers* meddle with the *estates* or *bodies* of men: Though *Christ's* Kingdom be in the world, and in the *Common wealth*, yet it is not of the world, and so intrenches not upon the *civill* power. *Christ* and *Cesar* may both reign together, if men give to *Cesar* that which is *Casars*, and to *Christ* that which is *Christ's*. The *Magistrate* is sometimes in *Scripture* called a *Bishop*, or *Overseer*, but it is of the *outward man*, the *body* and *estate*; but *Christ* in contradiction thereunto, is called the *Bishop of souls*; both are called *Shepherds* with the same difference; *Christ* is called the *Shepherd and Bishop of our souls*, *1 Pet. 2. last*. 2. Neither is there any prejudice to the *people* (allowing them *presence*, and a *judgement* of *discretion*) more, in the *Officers* determining the *controversie*, and *censuring* the

the obstinate with excommunication, than there is in the outlawing or condemning of a Malefactor by the civil Magistrate. In both which cases, the people owe concurrence and obedience to the execution of the Sentence. And now I shall leave it to the judgement of the indifferent Reader, to which of the four Claimers this power in the Text belongs; and so I come to make Application of all, both in general and in speciall to the last part.

1. In Generall, to the whole discourse, 1. In gene-
and there I shall commend these things to ^{all three} Application
your consideration. ^{things.}

1. That, if brotherly and pastorall oversight and admonition of fellow members be a necessary duty, as it is commanded in many places of Scripture besides this Text, *Levit. 19.17*, out of Churc^hes
 "Thou shalt not hate thy Brother in thine ches is pre-
 "heart, but shalt in any wise rebuke thy neig- judicial to
 "bour & not suffer sin upon him, *2 Cor. 10.24* the duties
 "Let no man seek his own, but every man a- of the text.
 "nothers wealth. And chap. 12. v. 25; That
 "the members have the same care one of ano-
 "ther, *Eph. 5.11*. Have no fellowship, &c. but
 "censure them rather, *1 Thes. 5.14*. Warn them
 "that are unruly, &c. and many more. If
 then (I say) this be a duty of all, let it be con-
 sidered whether the late constitution of Chur-
 ches, by gathering members out of severall
 Churches, many miles asunder, be not very un-
 suitable to the right ordering and governing
 of

of Churches; How can these watch over one
wen of another, or know each others conversation,
schism. p. whether they walke orderly or no? If a new
206. sett. Plantation were to be made, and Churches
8. 9. newlye to be constituted as in New Eng. of late,

where they gathered and united members of
severall Churches, not onely into one Congre-
gation, but into the same Village or Township,
this might perhaps not prejudice the Rule of
Admonition; But so gather members into a
Church meeting, who live 10. 20. 40. miles
asunder, and onely meet together once a weeke
or lesse, how this can stand with this Christ-
ian rule I understand not. How can these doe
those brotherly or pastoral offices of watching
over, admonishing, warning, exhorting one
another, &c. by themselves, or if need be with
others? There is a great objection or argu-
ment against this exception: That division

of Parishes (as we used to call them) are not
Parishes, iure divino, but the invention of later years:
how far
jure divi- And the first Churches at Corinth, and other
no.

Cities, was not by such and such precincts, but
of people dwelling in severall places, united
together, &c. For answer to this. 1. Though
Parishes be not iure divino positivo, yet they
may seem to be iure naturali, which is origi-
nally moral, and consequently divine; for as
Nature caught all the world to distinguish
themselves into Families, and then to unite
Families into Townes, for mutual strength,
society

society and comfort one of another: So at first, as God was pleased to set up a Church in an House; so those houses by the light of reason united themselves under their speciall Officers of the Church, for the muuall society and better enjoyment of all the Ordinances of Christ: And looke as in the natural body, the members are all united and compaited together by joyns and ligaments, that they may have the same muuall care one of another, Cor. 12. 24. 25. "God hath so reme-
"pared the body together (conueniently) for this
"end, that the members might be ready, and
"needinge another to help and assist one ano-
"ther. So Christ hath tempered his Church together, Eph. 4. 16, "I haue from him, the
"head, the whole body, fully joyned together,
"and compaited together, by that which over-
"eyle joyns supplyeth, according to the effectuall
"all working, in the measure of every part,
"may make increase of the body, unto the e-
"difying of it selfe in loue; which Col. 2. 16.
he exprestes more plainly and fully. "All
"the body by joyns and bands, having nourish-
"ment ministred, and knit together, increaseth
"with the increase of God. I know its spo-
ken with regard to the catholike Church,
which is the body of Christ, and that in a spi-
rituall notion; but its applyable enough to
particular Churches, which contain the same
members, as the catholike deces Officers and
Saints

Saints. And look as it were a monstros thing in nature, and much prejudiciale to the good of the body naturall, if the members should be separated far asunder, from each other, some miles or more one from another, by which they could not have the same care one of another, but make an unnaturall *Scisme* in the body: so we see by experience, that this latter gathering and constitution of *Churches*, out of distant *Churches*, hath made the greatest *Scisme*; and is destructive, as to the duties of the Text, so to the edification of the body of Christ.

2. For the other part of the objection, from the first gathering of *Churches* at *Corinth*, &c. which was not by such bounds as our *Parishes*, &c. I answer; 1. The reason of that was because then the Church was gathered out of the *Heathens*, who had their dwellings in several parts of the City, or *Villages*, and so could not unite into a body or *Parish*, the greatest part being still *Heathens*; But when the *Cities* and *Countrys* became *Christian*, all, or the most part, the *Apostles* or their *Successours* appointed *Pastors* over them, in such or such *limits*, as is reasonably supposed: for we hear of a *Church* at *Cenchrea* (distinct from *Corinth*) which was a little *Village* or *Haven Towne* to *Corinth*, *Rom. 16. 1.* And when the *Magistrates* were *Christian*, & the people generally *Christians*, they

they did not gather members out of severall Cities or Villages to make up a Church, (much leſſe out of severall Churches) but di-vided, or rather united them into Parishes, (as we call them) according to their neareſt habitations. 3. When the Church members were multipliyyed in a City or Country, the Elders over them did officiate and rule in com-mon, and ſo it was free for people to hear and receive Sacraments, of whom they pleafeſd, for ſome while; but ſee a miſchiefe that followed upon this way of Church gathering: They at Corinib having diuers Pastors and Elders of severall gifts, ſome being the con-verts of, and baptiſed by ſome eminent man, others by others, the people began to make ſchisms, I am of this man, and I am for that man, and ſo fell into ſeparations, 1 Cor. 1.12. And thus we ſee it is at this day, upon the liberty granted, to be of what Church, un-der what Pastor men pleafe; the gathering of members out of many Churches to make one hath di-vided and broken many. There may be great fault in the diſtribution of Parishes; ſome ſo great that they cannot meet to the ſervice of God, or take iſpection over their fellow members, and ſome ſo little, that they have not a ſufficiency of Officers to oversee them, or a competency of care over one an-other, or ſtrength and edification one by an-other, ſome joyns or bands being wanting: o-therwife

therwise it seemes very rationall, that *congregations* should *cohabit* and *dwell* together, for the *duties* of the *Text*; Let this be considered.

2. *Liberty of conscience and practice* granted or connived at, to every man *is to be of what Religion or Church he pleases*, prejudicious (perhaps of none) *be not very prejudiciale to the duties of the Text*, and to *Church-government*: These will be subject to no *brotherly admonition*, nor *Church proceedings* required in the *Text*, but are ready to fly in our faces, and say; *You have nothing to do with me, nor I with you*: and so, many souls perish for want of *brotherly and pastorall inspection*, being made a *prey to Seducers*.

As, if in the *body naturall*, (to which the *Church* is oft and fitly compared) the *parts* of the *body*, finding a more *strong* and *beautifull body*, should *relinquish* their *station* in their *own body*, and *joyn* themselves to that *body*, and then *renounce* their *subjection* to their *own*; saying, *I have nothing to do with the members of my own body*, nor they with *me*: if the *hand* or the *foot* should say to the *eyes* or *head*, *I have no need of you*; what *confusion* and *destruction* would this bring, either to the *whole body*, or to *themselves*, by this *fond separation* of them from the *supply* and *care* of their *own body*? The *Appli-
cation*

cation is too easie to be made, and experienced sadly in this *Liberty* given or taken, whereby men run from their own Church, (upon pretence of a new and purer way) and to run from Church to Church, from this way of profession to another; till having run from all Churches, they sit down at *No-Church*; that is, in *Atheisme* and profaneness. This is for a lamentation.

3. We may see the cause of the sad distressed condition of the Church of England at this time: The not walking according to the Rules of this *Test*; the not observing the Orders given hereby our Saviour: As 1. Neglect of brotherly Inspection and Admonition. 2. Want of Church discipline. A little of each.

1. Neglect of mutual care of members or brethren, one of another: This is mostly of mutual care one of another, with the causes of my brothers keeper: see men drunk, unclean, &c. hoar them scurrilously, speak scurrilously, and the like, and, *Gallio-like*, care for none of these things; say not so much as *Let to the Sodomites, I pray, do not so wickedly*: or as *Eli* to his lewd sons, *Do no more so, it is no good thing we hear of you*. Much lesse trouble themselves, to take on one another,

etc.

&c. in order to a further proceeding by the Church for his recovery. To shew the causes of this generall neglect, were sufficient to reform it; I shall name but these three.

1. *Want of Charity.* The great uncharitableness of these times. Our Saviour prophesied of these times; "Because iniquity shall abound, the love of many shall wax cold. Love and charity should the rather wax hot, because iniquity abounds. As the heat of fire is intended by an *Antiperistasis* of cold in winter: The words may have this sense, That it is an high degree of wickednesse in men, to let their charity wax cold, in rescuing a brothers soul. If we have any member of the body naturall amisse, every other member is ready to help it, and to dresse it: If we see our neighbours beast ready to fall, or fallen into a pit, or like to perish under a burden, we run (as we are bound) to succour and save it. But let a neighbour, a brother, fall into hell, and not stay him, or help him out, O sad decay of charity!

2. *Selfe-love.* Selfe-love is another cause of this neglect of brotherly care and admonition: this also is fore-prophesied of these last times, "Men shall be lovers of their own selves, 2 Tim. 3. 2. Why, so they may be, yea, must be: But the meaning is, They shall so much love themselves, as they shall love, or care for none but themselves. All seek their ownes,

owne, and not the things of their brethren ; loath to disquiet themselves, with cares and troubles of inspection, admonition, reproof, &c. of other men : Or afraid to lose the favour and friendship of others, by displeasing of them. "A respect (saies one) full of cruelty ; as if when a mans brother were ready to drown, he should fear to catch him by the hair of the head, lest he should lose some few hairs. Nay, a respect as full of hatred to his brother, as of selfe-love ; for so the Spirit of God hath styled it: "Thou shall not hate thy brother in thy heart, but surely rebuke him. Levit. 19. 17. If thou sufferest sin upon him, unrebuked, thou hatest him. And that is further branded by the same Spirit, as murder ; "He that hateth his brother, is a man-slayer. 1. Joh. 3. 15.

3. Selfe-guiltinesse is often another cause 3. Selfe-of this neglect ; they dare not meddle with guiltinesse other mens sins and wickednesse, lest others should fall upon their owne, with a *Physition, heal thy selfe.* Canst thou see a mote in thy brother's eye ; and, behold, a beam is in thine own eye ? And therefore men in a manner say, *Bear with me, and I will bear with you :* which is as if they should say, "If you will suffer me to fall into hell, I will also suffer you. As it is observable in Officers, who forbear to reprove, or present, or punish offenders in their years, that others may

forbear them when they are in office. These all, or some one of them, are the causes of this neglect, each one enough to make men abhor it. But it may be said, *Who is then my brother?* as once one asked our Saviour, *Who is my neighbour?* The Text, explained above, tells you, all of the *same Faith*, of the *same profession of Religion*, all the *members* of the *Church*, in contradistinction to *Infidells*. This I noted, as of good use, to confute and condemn the *Pharisaicall gloffe*, that some, in judgment and practice, do put upon this word *Brother*, contracting it too strait: not only *Papists*, who esteem of us *Protestants*, not as *brethren*, though as good *Christians* as themselves, but as *Heathens*, or worse, as *Hereticks*; not to be dealt with in a *brotherly* way of admonition, to reform us, but with *fire and faggot*, to consume us; and hate us, as the *Samaritans* did the *Jewes*. Not only these, but some that *professe Christians*, in the *highest degree*, and of the *purest members* of *Churches*; who scarce esteem of any as *brethren*, or take any *matchfull care* over them, except they be of their *own way*, and particular *association*; who count all *without*, who are not within their *owne gathered confederated Churches*. Some of them have professed, *They have no more to do with one not of their own way and Church, than with an Infidell*. Why, sure we owe some *duties*

duties of love to an *Heathen*, much more to a *Christian* of the *catholick Church*, though not of our particular *Congregation*. Is he not a brother? is he not a member of the same body of *Christ*? Sure, if a *Samaritan* was a neighbour to a *Jew*, a *Christian* is a brother to a *Christian*. Saint *Peter's* brotherhood, 1 Pet. 2. 17. was not confin'd to a particular *Church*; but *Christians*, though strangers, scattered throughout *Pomus*, *Galatia*, &c. *Elect* and *sanctified*, &c. 1 Pet. 1. 1, 2. And Saint *Paul's* body was not a particular *Church*, but the *catholick*, whereof *Christ* is the head, Eph. 4. 15, 16. A *Congregation* is but a member, made up of many *single* *joynts*; as the *hand* is made up of many *fingers*, and they of *joynts*. Now though the *fingers* do more nearely take care of the *hand*, and the *joynts* of the *fingers*; yet the care extends to every member of the body: “*The members have the same care one of another*,” 1 Cor. 12. 25. And so much of the first cause of the sad condition of this *Church*, Neglect of brotherly care and watchfulness over one another.

2. The other is, *Want of Church-discipline* 2. *Want of Church-discipline*: which sometimes is the cause of the former neglect; when there are none deputed to determine the proceedings by *Admonition*, singly, and *joyntly*; those that are most zealous in them, are discouraged. The truth

is, those former *courses* are too much neglected; but if they were never so well performed, yet not sufficient to *Reformation*, because this last is wanting: For, 1. *Scandalous offenders* are commonly *impudent*, and obstinate against *private admonition*; and so want a *principall means* of their recovery; for, when the other have not prevailed, this hath; as the *instance* of the *Incestuous* person doth manifest. 2. They are still *tolerated* in our *Congregations*, and cause many *Ministers*, either to lay aside the *Lords Supper* altogether, which is not *justifyable*; or to *admit* them to it, to the *scandal* of many truly *pious*; because they cannot be *sequestred* from our *holiest Ordinance*, by reason that there are no *Masters of restraint* (as the phrase is used for an *Officer*, *Judg. 18.7.*) to *put them to shame*; to *amend* or *eject* them. And 3. This *offence* causes many to *seperate* from our *Churches*, either as (at least) *wanting* an *Ordinance*, or else as *impurely administered*; and, which is worst, makes many *renounce* all *Ordinances*: which is also for a *lamentation*. But it is to *little purpose* to complain; it will be a better work (and the *businesse* of the *day*) to consider, how we may contribute something to a *Reformation*: 2. *In Spec-
ciall, which concern,* And that brings to 2. The *speciall Uses* to be made of the *whole Discourse*, and they concern, either our

our people, or our selves.

1. Our people, by way of *Exhortation*,^{1. Our people of 2. sorts.} that every one in his place, and to his power,
would joyne with us, the *Ministers of God*,

and *Stewards of his Ordinances*, to help forward the *Reformation* so long prayed for, so much desired, so solemnly covenanted for, and so earnestly expected. And to the producing hereof, follow those generall directions given or touched upon at the beginning.

1. Begin with *personall reformation*, every one resolve to mend one, that is, himselfe.

2. *Houholders*, to promote a *Family-reformation*; saying and resoluing, *I and my house will serve the Lord.* 3. To be active in the *duties of the Text*, as tending much to *congregationall reformation*. This *Exhortation* will extend, first, to *every member* that is *innocent* and *pious*; and then to the *scandalous* and *offenders*.

1. To *every innocent and pious member*,^{1. The innocent and pious, in 4} to practise the *duties of the Text*, towards *offending brethren*; and they are four.

1. To *watch over his brethren and fellow-particulars* members, (as the *parts of the naturall body* do) to have a *mutuall care* one of another;

“To consider one another, to provoke to love and good works, *Heb. 10. 24.* Exhorting one another daily while it is called to day, lest any be hardened through the deceitfulness of sin, *Heb. 3. 13.* Of some han-

“ ving compassion, making a difference; And
“ others save with fear, pulling them out
“ of the fire, Jude v. 22, 23. This is a work
beseeching the charity of Christians, and is
difficult to do, because it requires both care
and trouble, and withall, much prudence to
do it effectually: And therefore I shall press
it with many motives, and then prescribe
some directions.

1. The
motives to
perswade
it, 6.

1. It is un-
der divine
precept.

1. The motives to this matchfulness and
faithfulness to our brothers soul, might be
many; I note some of the chiefest.

1. This is a necessary duty, laid upon all
men by God, who hath made every man his
brothers Keeper: the Texts were noted a-
bove, Levit. 19. 17. &c. to which add these,
more punctuall in the New Testament, Gal.
6. 1. “ If any one be overtaken with a temp-
“ tation, you that are spirituall restore him;
“ whatsoeuer, set him in joyn. He is as a
member out of its place, out of joyn, painful
to himselfe, and uselesse to the whole body,
Saint Jude is more full, v. 20, 21. “ Yee,
“ beirced, building up your selves (one an-
“ other) in your most holy faith, &c. Keep
“ your selves (excuses, one another) in the
“ love of God. Every man must give an ac-
count of his brother.

2. He is
thy brother

2. He is thy Brother, a childe of the same
Father, God; and of the same Mother, the
Church. This motive is in the Text twice
infiru-

infinituated; "If thy brother; Thou hast gained thy brother. He is not an *Infidel*, or *Heathen*, yet some care is to be had of him; how much more of thy brother. It may be he is thy brother by blood, or some natural relation; at least thy brother by profession of the same Faith: You are brethren, " Love as brethren, be pittifull, be courteous, 1 Pet. 3. 8. Be all of one minde, having compassion one of another: love as brethren. (or loving to the brethren) be pittifull (or have bowells of mercy) one to another, &c.

3. You are members of the same body, 3. You are under the same Head, 1 Cor. 12. 27. Now members ye are the body of Christ, and members in particular. Nay more, Rom. 12. 5. "We being many are one body in Christ, and every man.

one, members one of another. As in the natural body, every member is not only a member in relation to the head, but with respect to all its fellow-members; members of one another. The fingers are members, not only of the hand, but of the arme, yea, of the foot: so, spiritually. And hence comes that mutual care of one another, 1 Cor. 12. 25. "That the members should have the same care one for another. The care is the same to all. Now what an unnatural thing it were, for one member of the body natural, to neglect the care and good of a fellow-diseased member? if the eye should not stoop

to look upon a sore foote, or the hand refuse to
dresse it, &c. The Church of Christ, whether
Catholick or particular Congregation, is not
a body naturall, but *mysticall*, united by one
Spirit on Christ's part, and by a *mutuall con-
sent* on the members part: For that which
some require to the *constitution* of a Church,
" *An explicite or implicite consent and cove-
nant, to walke orderly, not onely under the
head, but with one another* " is found in every
member of the Church: and so, as there is
a power given to each other over one another,
so there lies a duty upon each other, to have
the same care one of another, and this, as
they are *Members* one of another: and none
ought to say, (though some uncharitably
say it) " *I have nothing to doe with such a
Christian, nor he with me.* "

4. The neg-
lect of it
makes guilt-
y of his
finnes.

4. The neglect of this brotherly admonition, as it is a very great sinne, so it makes a man guilty of all his brothers finnes, which he suffers him to live in; the words are plain: " *Thou shalt not hate thy Brother in thy heart, (sparing him under pretence of love, thou
hatest him) but shalt rebuking, rebuke him,
and not suffer sinne upon him; Levit. 19. 17.* " or as the words bear it, [*that thou beare not
sinne for him*] thou makest thy brother's sins
thine owne, by suffering of them: And hast
thou not finnes enough of thy owne to
bear?

5. The

5. The common frailty calls for this duty, every man more or lesse hath his temptations ^{5. common} and infirmities, which will call for supply ^{frailty calls} for it. from his brother, Gal. 6. 1. "Restore him, "considering thy self, lest thou also be temp- "ted. Bear ye one anothers burthens, & so ful- "fill the law of Christ; As in the body natu- ral; "The eye cannot say to the hand, I have "no need of thee, 1 Cor. 12, 21. nor the head to "the feet, I have no need of you, &c.

6. The neglect of this brotherly care, is the cause of separation, wofull separation in the ^{want of it} Church; the Apostle hints this twice: Once ^{is the cause} 1 Cor. 12.25. "That there should be no scism ^{of separati-} ^{on.} "in the body; (how prevented ?) that the Members have the same care one of another. importing, that as in the body natural, if the Members neglect the care one of another, it causeth a scism & unnatural division in the body; so in the Church, the neglect of brotherly admonition, causes scisms & separations; some Members being corrupted and lost for want of it, running into errours and profaneness; and others flying from the Church where such rotten Members are found or suf- ^{The other} fered; and all because this corruption of place is Members was not prevented, by this brotherly ^{Heb. 10.} timely admonition, in private; or if need ^{24, 25.} were by a more publick proceeding, taking one or two more, and at laist telling it to the Church; these may suffice for motives.

But

But before I come to the Directions, there are two stumbling blocks to be removed.

Obj. I. an-
swered.

1. Obj. It may be said ; " How farre will this duty reach ? will it hold in all degrees, & rich and poor, Prince & Subject, Master and Servant ? &c. Superiours may admonish their Inferiours ; but shall a poor man have this liberty to admonish or reprove the rich ? & the Servant the Master, &c ? This I beleeve is the cause that keepes some men at distance from the desired government ; must great men watch over and take care of the poorest ? and be lyable to the rebukes or admonitions of the meanest ? whose spirit will bear this ?

Sol. The duty is generall, and binds all men equally, if they will acknowledge themselves Christians, Brethren and Members of the Church, the body of Christ : It is so in the body naturall, the principall parts take the greatest care of the meanest, and are content to suffer the assistance of them, though sometimes sharp and painfull. And this may very well passe, if men were but humble in a Gospell-way, they would neither think themselves too

Rom.12.16 great to condiscend to the meanest ; nor too good to be admonished by them, when they doe amisse ; We have instances enough. Nathan a Prophet reproves David a King. Naumans servants advise their Master a great Prince. Job the Generall hearkens to the counsell of a poor woman ; onely Inferiours must

must observe their distance, and do all *discreetly, seasonably, &c.* of which by and by.

2. *Obj.* But this is the *Ministers office*, to *ob. i. in-*
watch over the whole Flocke; it is not for *swered.*
Sheep to watch over one another, or over
their Shepherd.

Sol. 1. True it is, of *reauenlesse sheep*; not
of *rationall men*. A man should be a *God* to
his brother, much more a *watchman*. The ge-
nerall rule is: *Thou shalt love thy Neighbour*
as thy selfe: And who is then my *neighbour*
said one? Any man like my self, a *Samari-*
tan as well as a Jew, as our *Saviour* made it
manifest; though there be a more *speciall eye*
upon some, a *brotherhood* by profession of the
same Faith, that makes it more *incumbent*
upon some than others; Doe this good to all,
but *especially to the same household* of Faith,
the *Members* of our owne *Congregation*.

2. The *Minister* is indeed over all, a *speciall*
watchman by Office, as the *eyes* in the *body*
naturall; but as every *part* of the *body* takes
care of another, so every *Christian* ought to
take care of his brother; and the rather, be-
cause the *Minister* cannot be in every place,
nor can understand mens particular *walk-
ings*, without *intelligence* from others; as in
the *Text*, it is at the third or fourth hand, be-
fore the *knowledge* of the *Brothers* *irregula-
rity* comes to the *Church*, &c. And now I
come to

2. The

2. The Directions or meanes to make this
remonstrance to private admonition effectuall. *Admonition or
do it well, rebuke* may be so given, that it may do more
hurt than good: It must be done,

1. *Secretly* (the duty of the Text) Tell
him between thee and him alone; as the of-
fence was private, so let the remedy be; the
reasons were given above, to which I referre.
The common fault is, that this method is
neglected: secret finnes are published before
their time, either openly divulged, or clancu-
larly revealed, from house to house, or neigh-
bour to neighbour, which is the practise of a
Tale-bearer (or *Pedlar*, as he is called, *Levit.*
19. 16.) so that it runnes all the Town and
Country over, before the offender heares of it,
or they whom it concerns to mend it, know
of it. A most uncharitable course! for *charity*
covers a multitude of sinnes, *1 Pet. 4. 8.* Consider
1. how contrary this is, to the generall
rule, *Doe as you would be done by.* 2. how
contrary to our own *experience* of Gods dea-
ling with us; how many secret sins doe we
commit, and God covers them from the eye
of the world? If all our secret faults were
written in our foreheads, we should be ash-
amed (the best of us) to shew our faces. 3. The
mischiefs are too many to be reported. 1. It
makes the offender *obstinate* & *hardens* him in
his sin; past shame, past grace. 2. Causes *Religion*
to be ill spoken of, by publication of the vices
of

of Professors. 3. Causes a causelesse and *unjust separation* in others, from the *Church*, not having done thy duty, &c.

2. As secretly, so it must be done with *meekness*, as *Gal. 6. 1.* *Restore him with the spirit of meekness*, with all tendernesse, as we deale with a wound, or a member out of *joynt*. *Boysterous dealing* makes the *patient* startle, and refuse the cure. The *loadstone* will draw *Iron*, but (they say) not in the hand of one that hath eaten *Garlick*; so *admonition* given in *anger* and *fiercenesse*, proves *inefficauall*.

3. *Prudently*, with respect to divers circumstances: As 1. the *season* must be obser-
ved; *Abigails* wisdome appeared much, that she would not tell her Husband his fault in his *drunkennesse* over night, but in the morning when the *Wine* was gone out.

2. The *Nature* of the person, whether he be a *Thorne* or a *Nettle*; a *Thorne* must be gently handled, else it will wound you: a *Nettle* stings if it be gently handled, not if you presse it hard. 3. The *manner* of tendering the remedy, must be considered: *Reproof* should be like to *Hony*, sweet to the taste, but *sharp* to a *soar*; sweet first, in giving him his due *praise*; and *sharp* next, in launcing his *corruption*: Or as *Iron*, first *heated* with the *commendation* of his *virtues*, and then *beaten* with *reproof* of his *vices*.

4. Patiently.

4. Patiently to wait for his amendment : That's implied in the Text, by the order of proceeding : first, thy selfe ; then, take one more ; if that prevail not, take two : do it once, twice, thrice, and let the last remedie be, to tell it to the Church : Just as the direction is to us Ministers, 2 Tim. 2. 24. "Patient,
 "in meeknesse instructing them that oppose
 "themselves, if God peradventure will give
 "them repentance, &c. And, cap. 4. 2.
 "Reprove, rebuke, exhort, with all long-
 "suffering, &c. And for this we need no
 better motive, then this, The patience, for-
 bearance, and much long suffering of God
 towards our selves, after a long continued ob-
 stinacy in sins.

5. Innocently.

5. Innocently, without known guilt of the same, or the like sins in himselfe. He that is without sin, is fittest to cast a stone at a sinner ; else it will be cast back with a, Physician, heal thy selfe. It's observable, that in the Tabernacle and Temple, the tongs and snuffers were to be made of pure gold, Exod. 25. 38. 2 Chron. 4. 21. To import, that as the Officers of the Church, so every brother, that would reprove another for his impurities or impieties, should be pure and innocent himselfe. And this is implied in our Text, If thy brother sin against thee: not, If thou sin against thy brother. Thou art unfit to tell him his fault, if faulty thy selfe ; yet,

a man faulty himselfe, is not disobliged from the duty of reproving. And thus much of the first part of the *Exhortation to the people*. I shall be briefer in those that follow.

2. The second is, (supposing a *Church* to tell it to) to tell it unto the *Church*, if the former proceedings prevail not. And what was meant by the *Church*, we have already discovered, *viz.* the *Presbytery* or *Church Officers*; whether without, or with the presence of the people, is not much materiall, so as the knowledge of the fault come to the whole *Congregation* at last, to receive him upon his amendment, or withdraw from him upon his impenitency and obstinacy. And this part of the *Exhortation* is very necessary to be enforced, because many there be, that will perform those more private duties, that out of some carnall considerations, too much neglect this more publick, *To tell it to the Church*. The reasons of this neglect are given above, in the third generall Use, as the causes of the neglect of private admonition, which were 1. *Uncharitablenesse*: 2. *Selfe-love*: 3. *Selfe-guiltinesse*: to which I refer. I shall here add another, peculiar to this last proceeding, and that is, the *Odium*, that is (in some cases justly, in others unjustly) fallen upon *Accusers* or *Informers*: For both the Scripture it self speaks hardly of such, *Levit. 19. 16.* comparing such

such a man to a *Pedlar*, who opens his pack, and sells his ware at every dore ; and to a *cruell man*, that wounds his brother, *Prov. 18. 8* and *26. 22.* yea, and to the *Devill himselfe*, who is the *accuser of the brethren*, *Rev. 12. 10*. And also such *Tradesmen* were odious and hatefull to very *heathens* : *Dela-tors*, *Informers*, were generally detested by all men, and by the best *Emperours* banished out of their *Dominions* ; only *Tiberius*, *Domi-nian*, and such like *Monsters* and *Tyrants*, did countenance and reward them. This makes some men startle at this *Office*, or duty of the *Text*, they hate to be *accusers* of their brethren. It is by *School-Divines*, made a case of conscience, “*Whether, and in what cases, a man is bound to be an accuser of his brother* : And they resolve it thus, briefly, “*A man is then to accuse, when he is forced, either by the foulness of the fact, or the necessity of his duty*. That is, when called forth by an *Authority*, to testifie the

D. Hall truth. The learned *Casuist* saies very well, *Resol.* of only he limits his resolution to *civill inju-
prial. Case* *Crimes*, or crimes against the *State* ; but forgot of *Consc.* *Decad. 2.* to speak of this *case* of the *Text*, with respect to the *Church*, and Officers thereof, in matter of *scandal* by a brother ; which I a little wonder at. For it is evident, that in case of a brothers *obstinacy*, upon private *ad-monitions*, every man is bound by command of

of Christ himselfe, to be an *accuser* of his brother, and (taking the words in the better sense) to turn *Informer*, and to tell it to the *Church*. And the reasons are fair and strong.

1. This is the only *visible way* left to win him; either by greater *shame*, by *publick knowledge* and *admonition*, or by the *ter- rour* and *horror* of *Excommunication*; as, to be cast out of the *Church*, and *delivered* up into the power of *Satan*: If this win him not, nothing will: The very *dread* of it won the *Incestuous* person.

2. The *leaven* thus sowned into *obstinacy*; after the former proceedings, and so left, will *leaven* and corrupt others, even the *whole lump*, saies the *Apostle*, 1 Cor. 5. 6. Either then a brother must go further to *sweare* and amend him; or else to cast him out of the *House* by *Excommunication*, to prevent a further *infection* by his *impunity*.

3. The *Church-power* cannot proceed at all, without such *information*; If none will *accuse*, and prove the *accusation*, the *Auth- ority* is vain and *uselesse*: As in the *State*, if a man be wronged never so much, the *Magistrate* cannot right him, unlesse he will enter his *complaint*, by way of *charge*, and bring his *witnesses* to prove it. *Courts* of *Judicature*, whether *Civill* or *Ecclesiastical*, must proceed, according to the *things alledged* and *proved*.

4. Reformation it selfe cannot be made, either of the scandalous person, by solemn and authoritative admonition; or of the Church it self, (which suffers much by such scandalous members tolerated) by purging out the old leaven. The want of the exercise of discipline, is often too open a cause of separation, though perhaps *most unjust* on their part who separate; and, by the *just judgment* of God, brings the destruction of the Church. And yet the Church cannot censure, but upon *Accusation* and probation. Therefore, Christians, be exhorted to this one more publick duty, to *win* a brother, in want of former success; *Tell it to the Church*: and be not afraid of being clamoured on, as *accusers* of your brethren. Your end of doing it, *viz.* to *gain* a wandring soul, to *keep* the *Ordinances* and *Church* pure, to prevent separation, &c. will easily *wipe off* that *slander*, with all good men; and with the *accused party*, if he be happily won; if not, it matters not what so *fout* a mouth shall say. It is not for *revenge* of your selves, nor for to *please* others, and profit your selves, (as those *civill Flies*, of *Informers* or *Apparitours* used to do) but *merly* the *glory* of God, in the *good* of those afore; and the *command* of Christ will bear you out. This of the second.

3. Upon 3. The third part of the *Exhortation* to people,

people, is, Upon the want of successe by the ^{the censure} Church, after it hath admonished, and waited, and upon obstinacy, ejected, and cast him out; then to "let him be to them, as ^{of the} ^{Church, to} ^{withdraw} ^{from him.}" "an heathen man and a publican. For, though the words be spoken as but to one, Let him be to thee, &c. (which some make use of, to take away this Text from the Church, and give it to the Civill Magistrate, as we heard) yet the reason is alike for any member of the Church, to withdraw from him; namely, his obstinacy manifested now against the Church; but is directed to that one, because he was the only ^{actor} and ^{prosecutor} of the offender; yea, and he himselfe might not separate from him, till the Church had cast him out. This Exhortation is often repeated; as 1 Cor. 5. 7. when he had bidden the Church to "purge out the old leavenes, " that ye may be a new lump, unleavened. And, "to put away from among them that wicked person, v. 13. He then bespeaks the single members, v. 11. "I have now written unto you, not to keep company; If any mans that is called a brother be a fornicator &c. with such an one, no not to eat; not at your owne Table, not at the Lords Tab'e; after he is cast out. So, Ephes. 5. 11. "Have no fellowship with the unfruitfull works of darkness, &c. And once more, 2 Thes. 3. 14. "If any man obey not our ^{words} F. 2

“word, note that man ; and have no communion with him. In which sense, some take those words, 2 Joh. v. 10, 11. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speed : For he that biddeth him God speed (or saluteth him) is partaker of his evill deeds. The meaning of all, is the same with the Text : Have nothing to do with him, Let him be to thee as an heathen and publican, was to the Jewes : have neither civill nor religious society with him. And there are also very good reasons of this Exhortation.

1. As the *Last* remedy is to shame him, when he shall see himselfe abhured and forsaken of all good men : “Have no company with him that he may be ashamed, 2 Thes.

3. 14. As the Lord himselfe argued in a like case of Miriam ; “If her Father had but spit in her face, ought she not (for shame) to have hid her face seven daies ? Let her be shut out of the Camp seven daies, Num.

12. 14. So, if the Church had but cast him out of her society, ought he not to have hid himselfe seven daies ? being branded as an *outcast*, unfit for society in matters of Religion ; would not this, shame and humble him ? how much more, when all the people, singly and apart, avoid his company, as a *lepros* person, accounting him not fit for hu-

human society, being delivered unto Satan, &c.

2. Otherwise, the Churches authority, in his *excommunication*, is of no force: The sentence cannot be put in execution, if the rest of the people will not withdraw society from him. If a man be *Outlawed* by the *civill Magistrate*, and yet the people will not *abstain* from his company, it is to no purpose: but, if the *Censure be just*, the execution of it on the peoples part, is a *necessary act* of their obedience. So if a man that is *scandalous* and *obstinate*, be *excommunicated*; if people will not *obey* the sentence, to withdraw from him; in stead of *amending* him, and making him better, they *harden* him, and make themselves *guilty*, as of his *sin*, so of *disobedience* to that *power*, which *Christ* hath set up in his Church. Nor does it hence follow, (which some infer) that the *Jurisdiction* is in the people, the *whole Congregation*; because, if they *agree* not unanimously to withdraw from him, the sentence cannot be executed. The like might be said in the case of an *Outlaw*, in the *States*; yet, the power of *judgment* there, is not in the people, but in the *Judges* and *Officers*: And, in both, it is the *duty* of the people to withdraw, or else all authority may be frustrated.

4. By no means, in no case, to separate from a true

3. There is one part more of the *Exhortation*,

tation, and that is Negative: What ever becomes of all these proceedings, private and publick, if they be successlesse, by no means to separate from the Church, whether the Church do her duty or not; which arises from our Saviours silence in this case: He commands the offended party to proceed in this three-fold gradation, but allowes him not in any case to separate from a true Church. For, our Saviour takes it for granted, the Church will do her duty; but gives no direction, if she shall neglect her duty, to admonish or excommunicate him; but shall tolerate him:

The question might be put, See Dr. Owen of Schism, p. 263, contra.

“But what if the Church shall not admonish, but connive at him; not eject, but tolerate him: What shall I do in such a case? Must I still communicate with such a wicked man, or with a Church, that is thus impure and negligent? May I not separate from such a Church, where Discipline, an Ordinance of Christ, is wanting, and the other Ordinances are thereby polluted, and Religion itself suffers, by their suffering scandalous persons, &c? It might be expected, that our Saviour should have resolved this case, which is so troublesome to the Churches at this day: If all be not compleat for Discipline, as well as for Worship and Doctrine, most men make no scruple to separate, and plead Scripture for their practice;

of which, by and by. For the present, let it be considered, that the Text in hand, and other Texts that speak of the same matter, the reforming of scandalous persons in a Church, never give the least touch, of particular person's separation from a true Church. If any where, here had been a place to resolve the former question: but our Saviour takes it for granted, it should be no question, in such a case there should be no separation; I say, from a true Church. The Apostle Paul goes the same way to work, 1 Cor. 5, where, rebuking the Church, and Officers especially, that the one sort, the Officers, had not cast out the Incestuous person; the other, the people, that they kept familiarity and company with him; speaks not one word of private mens separation from the Church; saies not there, or any where, "If the Officers be negligent to cast him out, do you private Christians cast your selves out of the Church; not a word of this: But, Keep not company with the man that's scandalous, eat not freely, familiarly with him, withdraw society from him, but do not withdraw society from the Church: Not forsaking the assembling of our selves together, as the manner of some is, &c. Heb. 10.25. So 1 Cor. 5. When grosse scandals were given at the Lords Supper, he chides them for it, and calls for a remissione by re-

moving those *love-Feasts*; but not a word for private persons, to remove and separate from the Church. See the like, Rev. 2. 20. He reproves the Officers, for suffering *Jezebel* to seduce, &c. but bids not the people separate, but rather the contrary: “*To you, & the rest in Thyatira, &c. I will put upon you no other burden, but that which ye have already, hold fast till I come.* v. 24, 25. And though an argument from Scripture, *Negative*, be not alwaies of force, yet sometimes it is; as when the case is of so great concernment, as this of separation is, and no one word of allowance in all the Scripture, but much against it; it may well be of strength against separation from a *true Church*, though *scandalous* members be tolerated. But this is not all the strength we have against separation; we have many Texts, that peremptorily forbid any *schism* or separation to be made, in, or from a *true Church*. I shall instance in some few: 1 Cor. 12. 25. “*That there may be no schisme in the body: As not in the naturall body, so nor in the mysticall.* It were a strange and monstrous thing, if any *sound member* of a *true naturall body*, should, upon the *suffrage* of a rotten member by the head, *leap out*, or *cut it selfe off*, from its own body; So it were here in the *mysticall*. I know not any cause why a man should separate from

a true Church; not any one. So the Apostle, *1 Cor. 1. 10. &c.* having been informed of the divisions, *Χιονατα*, the schisms which they made, by crying up, and joyning with severall eminent men, in separation one from another; first adjures and beseeches them, that there may be no such thing among them: "I beseech you brethren, by the name of our Lord Jesus Christ, that there be no divisions (no schisms) among you; but that you be perfectly joyned together, &c. And, *Chap. 3. 32*, charges it upon them, as being not spirituall, but carnall: "Whereas there are among you schismes, are yee not carnall, and walk as men? Thus, *Rom. 16. 17.* ~~as you are~~ I beseech you brethren, mark them which ~~do~~ ^{do} cause divisions and offences (divisions will cause scandalls or offences) contrary to the doctrine which yee have received, and avoid them. See, *Phil. 2. 1, 2, 3.* how he adjures them to be of one accord and one minde. And for reasons of the point, there may be many given, and are given fully by others; I shall but name some of the chiefe. Besides that it is an heavy punishment upon the Church, it's a most hainous sin; *peccatum gravissimum*, saies one; as bad as heresie or sacrilege, say others; which is little thought on in these daies: See the mischieves it does;

1. It is a violation of charity, which is the bond of unity and of perfection, *Eph. 4. 3.*
2. It viori

2. It is injurious to Christ the Head, by tearing and renting his body: Is Christ divided? 1 Cor. 1. 13. 3. It's mischievous to the body, disquieting it, and painfull to it, as wounds are to the naturall body; hindring its edification, as division of tongues did the building of Babel. See, Ephes. 4. 16, Col. 2. 19. cited above. Endangering its well-being, if not its bacing, as the losse of a member doth the body; at least, the party separating from the body, is in danger to be separated from the Head. Schism makes way to heresie, &c. See this fully & learnedly handled by Mr. Brinsley, in his *Arraignment of schism*, p. 16. &c. And this separation in the present case, of a scandalous member tolerated, is so much the worse as there is no cause of it, and so the more unjust and unwarrantable. The end or reason of separation is only, that a man may not be partaker of the sins of others, that are wicked: But that is not here to be feared; for, either he hath done his duty, in the threefold proceeding with a scandalous person, or he hath not: If not, he ought not to separate till that be done; that will double his sin, (it may be he is not proceeded against, for want of his information): If he have done his duty faithfully, and the Church Officers tolerate him, the sins are now theirs, and none of his; and he may communicate with the Church in all holy

holy Ordinances, without the least pollution of sin; yea, must, because he is under command and obligation, to worship God in those Ordinances. And it were a sad thing, if other mens sins should make us guilty, when we have done our utmost duty. The Objections will be easily dispersed.

Object. 1. They plead Scripture, Rev. Obj. 1. ans. 18. 4. Come out of her my people, and be not partaker of her sins, &c. 2 Cor. 6. 17. Come out from among them, and be ye separated, and touch no unclean thing, &c. Sol. The first is a call of Gods people out of mystical Babylon, a false Church; but we state it of a true Church. The other is meant of Infidells and Idolaters; not so much in regard of civil, as Religious society, in their Idolatry, as the Context clearly shewes; which is nothing to a true Church.

Object. 2. is from Scripture-reason, 1 Cor. Obj. 2. ans. 5. 11. "If we may not eat with such at our owne common Tables, much lesse at the Lords Table; therefore if such be tolerated, we must needs separate from that Church. Sol. This consequence is very weak and unsound: 1. Because its voluntary, and in our power to refrain society with wicked men, at our own or others Tables; but its necessary to come to the Lord's Table, a duty commanded, which another mans sin cannot disengage me from. The

Apostle

1 Cor. 10. Apostle does permit Christians to eat with
27. Infidells, and, if they invite them to their
Tables, bids them go; but not so with wicked
Christians, all familiarity (whereof
eating together voluntarily is a pledge) is
forbidden with such: The reason is, (as
Chyfostom observes) because a wicked Christian
is worse then an Infidell, and hath (by
his life at least) denied the faith; which is
worse then not to profess it. 2. Communion
with wicked men at the Lords Table, is one-
ly outward, such as they have with Christ
himselfe, but communion with them at their
or our Tables familiarly, is inward, and a
signe of inward affection towards them,
which is a signe of a wicked man. 3. God
hath not made private Christians, Stewards
or Officers, to turn out those whom they
like not, nor given them any where such
power, that if such be not turn'd out of the
House, they may turn or cast themselves
out of the Family. Nay, this power is not
given to the Officers of the Church, that if
the Church (which some say is joyn'd in
the power of excommunication) will keep
an a scandalous person, they may separate
themselves from that Church, whiles it re-
mains to be a true, but not a pure Church.
The Exhortation then must be enforced; Not
to separate from a true Church, having done
your duty as afore, though the Church
should

should neglect hers, to cast him out. And this is the first part of the exhortation, to the *Innocent*.

2. The second concernes those that are ^{2. The} guilty ; that is, to submit to, and suffer the ^{guilty ex-} former proceedings of a *Brother*, and of a ^{horted to} ^{submit.} *Church*, wherein they live.

1. The admonition of a *Brother* ; How reasonable so ever this may seeme, yet few are found, that will meekly bear it, not from *Inferior*ours especially. A Prophet from God comes to King *Amaziah* to reprove him for his *Idolatry*, ^{2 Chron. 25.15,16.} and hear how he takes it. " *He said unto him, Art thou made of the Kings Counsell? forbear, why shouldest thou be smitten?* Another comes to that good King *Asa*, ^{2 Chron. 16.7,10.} and reproves him sharply indeed, but fairly and rationally for his *reliance* upon the King of *Syria*, and not upon the Lord. " *And Asa was wrath with the Seer, and put him in a prison house, for he was in a rage with him, because of this thing; and Asa oppressed some of the people the same time.* A strange entertainment for so good counsell. Thus dealt the *Sodomites* with *Lot*, who bespeaks them with as much mildness as possible, to prevent their sinne. " *I pray you Brethren, do not so wickedly; And they said, stand back; And they said again, this fellow came in to sojourne, and he will needs be a Judge,* ^{Gen. 19.7,9.} Moses spake to

to the contending *Israelites*, in the same lan-
guage as a *Brother*, to brethren : ‘ Sirs ye are
A. 7. 26. ‘ brethren, why doe ye wrong one to another ;
27. 28. but he that did his neighbour wrong, thrust
‘ him away, saying, Who made thee a Ruler
‘ and a Judge over us ? Wilt thou kill me as
‘ thou didst the *Ægyptian* yesterday ? This
is the common entertainment of a brotherly
admonition, hatred for good will; recrimina-
tion and reproach for a kind reproof : what
hast thou to doe to meddle with me ? meddle
with thy own busynesse. And instead of taking
notice of his own spots, flings dirt in his *Bro-*
thers face : My brethren, these things ought
not so to be; for consider.

Offendo
illi luctum
aspergit
ne luto.

1. *He is
thy best
friend.*

1. That he shewes himselfe thy *Brother*,
and best friend, that tels thee *secretly* of thy
finne ; he comes with a *spirit of love* and
meeknesse to win thy soul, and not with a
spirit of revenge to right himselfe for thy
wrong ; he might have *published* thy
shame to others, or brought thee to the *Ma-*
istrate, &c. and is he become thine *Enemy*,
because he tels thee the truth ?

2. *It is his*

2. He does but his *duty* to free himselfe as
well as thee from *guilt* of sinne ; God hath
laid this charge upon him, to be thy *Watch-
man*, to be thy *Keeper* : And this command
upon him. ‘ Thou shalt not hate thy *Brother*
‘ in thine heart, but rebuking, thou shalt re-
‘ buke him, and not suffer sinne upon him :

Wouldst

Wouldst thou have him run upon the judgment of God, to avoid the displeasing of thee, what cruelty were this to thy Brother, yea to thine own soul. For both shall perish together, the one for the sinne committed and unrepented of, the other for his silence at the same: what's this but as to desire to goe to Hell quietly, rather then to Heaven with trouble, so with Company, rather than alone? If God command him to doe his duty in reproving, thou art bound with all patience to beare his reproofe.

3. This is the greatest and more then ~~bra-~~ 3. Its cru-
tish inhumanity to thy selfe: The Beasts suffer themselves patiently to be pulled out of a self to re-
pit: A Lyon once suffered a Traveller to pull ~~out~~ it.
a thorn out of his foot, and hurt him not; how worse than this beast, is that man, that tears his brother with reproaches and recriminations, that would plucke a sinne out of his conscience, and his soul out of hell. "He that coveris a sinner, shall save a soule from death, &c. Jam. 5. last.

4. It is a very sad presage of a desperate sinner, and of a dangerous state of a soule, that of a desper-
rejett's admonition. First, of a desperate sinner; If a man cannot endure to hear of his faults, he is uncapable of amendment; and then he that is not capable of amendment, is at the next doore to destruction. Prov. 29. 1.
"He that being often reproved hardeneth his neck,

necks, shall suddenly be destroyed, and that without remedy. That is a dreadful saying and to be trembled at, spoken of Elies incorrigible sons ; "They hearkned not to the voice of their Father, because the Lord would destroy them, 1 Sam. 2.25. The like to this is that to a King, Amaziah, 2 Chron. 25.16. The Prophet forbare to reprove, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkned unto my counsell.

5. Its a
mercy to
have such
overseers.

5. Consider what a speciall mercy it is, and worth admiration, that God hath set so many *Watchmen* over us ; the *Angels* to guard our bodies, the *Minister* as a publick *Seer* over all and *every Brother* to be his brothers *Keeper* ; a man hath so many *watchmen* as fellow *Christians*, and all little enough to guid us unto heaven ; what do *Sinners* in rejecting this brotherly admonition, but forsake their own mercy ?

6. Its the
way to
greater
shame.

6. Lastly, the folly of sinners that refuse private admonition, they expose themselves to a more publick *shame* ; the *duty* is incumbent on a *Brother*, still to proceed, to *shame* him before others (that would not bear it in secret) and at last before all the *Congregation*, and then (if God give grace) the sinner will come home *weeping*, with that lamentation in his mouth, Prov 5. 12.13,14. "How have I hated instruction, and my heart despised reproof ?

“reproof? and have not obeyed the voice of
 “my Teachers, nor inclined mine ear to them קָחַל בְּתוֹךְ
 “that instructed me? I was almost in all evil,
 “in the midst of the Congregation and אַצְרָה אֲשֶׁר
 “assembly. The last words are rendered by the אַשְׁרָה-
 70. in the midst of the Church and assembly as; our-
 (of Judges) which is the utmost degree of אַשְׁרָה-
 those proceedings with an offending brother.
 He deserves publick shame, that would not
 submit to private reproof or admonition;
 and that is the other part of the exhorta-
 tion.

2. To beare patiently the Admonition and ^{2. To the} Admoniti-
 other proceedings of the Church, and this on and cen-
 had need be pressed and perswaded upon the sures of the
 Members of the Church: for this is the Church.
 great Remora to Church governmen^t, and so
 to Reformation; the dread and fear that men
 misimagine of the rigour of the Presb^{ter}ery.
 And there are great thoughts of heart con-
 cerning this. Shall we (say our great and gal-
 lant Spirits) put our necks under the yoke of
 an Eldership? shall we be subject to mean men
 much our Inferiours? shall they rule over
 us who are Lords, or chiefe of the Towne?
 must these men see our ignorance, or examine
 our conversations? we must not speak amiss,
 or look awry, or follow our recreations, but
 we must be had into a Consc^{ience} story: they must
 examine our knowledge and lives, or we must
 not be admitted to the Sacrament; and upon

the least *misdemeanour* put back again. These and such like *terrifying thoughts* keep back our people from *submitting* to this *Reformation* so much pretended to: I shall only propound some considerations to qualifie these. I dare be bold to say, that the *causes* of this *reluctance* in most men, is one of these three; *Ignorance, Prophanesse, or Pride.* 1. *Ignorance*, too grosse and palpable in most of our people, notwithstanding so much *preaching*: which they are *ashame* d to acknowledg: *Ancient Hearers*, to be put to their *Catechisme*? Knowing men count it their glory to give an account of their knowledge. The cure of this is, to get *knowledge*, and that will abide tryall. 2. *Or profanesse* and *loosenesse* of life; mens hearts are devoted to some *lusts*, of *Goadfellowship, Wantonnesse, Uncleannessse, Covetousnesse*, gaming and pleasures, which they are loath to forsake. No marvell if such *loose* persons hate *Government*, who hate to be reformed. The remedy of this, were, that *resolution* for *personall and Family Reformation*: *I, and my house, we will serve the Lord.* *"Wilt*

Rom. 13.3 *"thou be without fear of the power? doe well,*
Job. 3.20, *"so shalst thou have praise of the same. He*
21. *"that evill doth hate the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be manifested,*
"that they are done in God. He that is afraid
of

of the *Assizes*, gives a suspicion of guiltiness. He that resolves to be good and godly, cares not how strict the government is: and if a man resolve to be wicked, he is neither fit to be a Member of a Church on earth, nor an inhabitant of the Church in heaven. 3. Or if neither of these, (some men have knowledge sufficient, and conversation blameless) then it is a spirit of Pride, that scorns to be under the government of such as they think (or perhaps know) to be their Inferiors. The remedy of this, is, to be humbled and humble, as all must be that shall dwell in Gods house; God resists the proud, but gives grace to the humble: To perswade all to this humble submission; consider,

Enforced.

1. That it is your owne fault that makes your Judges to be so severe; naturall Mothers doe not use to chide, or whip, or give Rhubarb to their children, but when they need it. Were not you in danger to perish, the Church is an indulgent Mother; blame your selves if you smart from her hands. Would you indeed perish, rather then be chaffised? her power is ^{1.} for edification, not for destruction. If the ^{2. Cor.} ^{13.10.} deliver to Satan (the highest correction) it is but for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus, 1 Cor. 5.5.

2. Its a signe of a gracious soul (though now sick and diseased) to be pliable to admonitions

monitions, and patient of reproofes; yea, to lye quietly under the rod. "The wisdome
 " which is from above (if it have not been
 so pure, peaceable, gentle as it should be)
 " is euangelis, easie to be intreated, or perswa-
 ded. Jam. 3.17. And this is promised as a
 part of that new Spirit, and Gospell-disposi-
 tion; Isai. 11. 6. that as it rames that fierce-
 nesse and cruelty that is in naturall men:
 " The Wolfe shall dwell with the Lamb, &c.
 so it works pliablenesse to brotherly admis-
 sion or instruction, from the meanest: " A
 " young child shall lead them. A child, (a
 man of meaner knowledge than themselves
 in other things) shewing them theirerroars;
 and the word of Christ, shall lead and wind
 them to follow it. A truly humbled spirit,
 will submit to the meanest that Christ sends;
 whereas by obstinacy and stoutnesse of spirit,
 to resist the dealings of the Church, men
 discover horrid pride of heart, and an evill
 un-Gospell-like disposition.

3. It is an
 Ordinance
 of Jesus
 Christ.

3. Be perswaded, that Church-Govern-
 ment and Church-Officers are an Ordinance
 and Institution of Christ. As in the State,
 men look more at the *supream Power*, then
 at the *Officers* deputed by them, be their
 Originall never so mean. Hence *Paul* (being
 undervalued by *false Apostles*, and vilified
 by their followers) magnifies his Office:
 " Let a man so esteem of us, as the Ministers
 " of

“of Christ, and stewards of the mysteries of
“God, 1 Cor. 4. 1. The Steward of a Fam-
ly may be but a mean person, in compari-
son of the Children; yet must they be subject
to him in things that concern his Office,
for their Father’s sake. Hence those exhorta-
tions to submission to Christ’s Officers;
Heb. 13. 17. “Obey them that have the
“rule over you, and submit your selves; for
“they watch for your souls, as they that must
“give account, that they may do it with joy,
“and not with griefe; for that is unprofitable
“for you. If you disobey and resist, and so
miscarry, it will be their griefe, but your
eternall losse.

4. Their power (though spirituall) is not 4. Not to
to be easily despised, as light as men make of be despised.
it: Hear the Church, or submit to the cen-
sure of the Church; what care they for that.
Hear the Apostle; “The weapons of our war-
“fare are not carnall, but mighty through
“God, to the pulling down of strong ho’ds,
2 Cor. 10. 4. Pulling down strong high con-
ceits of scornfull men; either humbling them,
or levelling them by utter destruction. So he
addes: “Having in readinesse to revenge all
“disobedience, when your obedience is ful-
“filled, v. 6. which some understand of ex-
communication; which is a delivering a man
over to the power of Satan. And therefore
lest any man should despise the judgment of

the Church, and say : “ If they despise me
 “ (as an heathen, &c.) I will despise them;
 “ If they condemn us, we will condemn them.
 Hear what our Saviour addes, v. 18. to second the Churches power and judgment ;
 “ Whatsoever ye shall binde on earth, shall be
 “ bound in heaven, &c. And he enters it
 with a strong asseveration, to make it good,
 Verily I say unto you, &c. and concludes
 it with another like confirmation, ver. 19.
 “ Again I say unto you, that if two of you
 “ shall agree on earth, as touching any thing
 “ that they shall ask, it shall be done for them
 “ of my Father which is in heaven. If the
 Church (the key not erring) shall shut the
 gates of the Church against thee on earth,
 thou shalt as certainly find the gates of Heaven
 shut against thee above. The power of
 Christ is engaged to make it good. What re-
 mains then, but to suffer the word of Ex-
 horation, to submit at first, to the brotherly
 private admonition, if men be wise; at least
 to hear the Church, if not in her admoni-
 tions, yet in her sentence of excommunication.
 Hear the rod, and him that sent it; that so
 though the person be “ delivered to Satan,
 “ (the most dreadfull sentence upon earth)
 “ for the destruction of the flesh, yet the spi-
 “ rit may be saved in the day of our Lord
 “ Jesus Christ.

2. Part of 2. I have now at last done with the peo-
 ple;

ple; I have but a few words to our selves, the Officers of the Church, and I shall presently dismisse your attention. Two things only.

Exhortation, to Officers.

1. I would exhort my brethren to Unity, ^{1. To unite} to affociate themselves together as one man ^{together.} to carry on this work of Christ, the government and guidance of his Church, by a thorough Reformation. It seemes the mark will not be done, without concord and agreement of the Officers, so he saies: "If two of you shall agree together on earth, touching any thing, it shall be done. And nothing will be done in division: Yea, Christ promises his presence, only to two or three that are gathered together in his name, that is, in unity: Then, and there am I in the midst of them. Hear then the adjuration of the Apostle, 1 Cor. 1. 10. "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, ~~and~~ ^{and} that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgment. And the God of peace shall be with you.

Vel pœnitentem recipiendo, vel superbum abjiciendo: Glos. Ord.

2. That all this may be effected, a blessed Reformation settled in the Church, &c. I exhort all to joyn, and agree together in prayer and supplication to God; so great a mercy deserves the strength of all our prayers. And note this, that our Saviour puts in this to ratifie all, petition and asking it of God:

“ If two of you shall agree, &c. touching any
“ thing that they shall ask, it shall be done,
And to encourage you in asking, he hath
promised, that where but two or three (the
least Church or Assembly that can be) are
gathered together in his Name ; not only he
will be in the midst of them, but his Father
also shall perform what they ask for. And let
all that love a Reformation, say, **AMEN.**

Some

Some Animadversions
Upon
M. SANDERS
HIS
ANTIDIATRIBE.

Tis very observable, (as in all *virtues*, so in *Religion*, which is a kind of *generall virtue*, and in the *worship of God*) that, in a *derestration* of one extream, men commonly leap over the *golden mean*, and ran into the other extream. This hath hapned between these two *opposite parties*; the one sort seem *too loose*, in their *promiscuous admission* of all to the *Lords Supper*; the other *too fevere*, in *exclusion* of all that are not *regenerate*. The one obstructs the *Churches purity*, the other disturbs the *Churches peace*; and both waies hinder our *Reformation*. The former *extream* hath been discovered in the *precedent discourse*, the other is now upon

upon the Text: This reverend Author, in my judgment, does well confute the errors of his Adversaries, the Gentleman in the beginning, and Mr. Humphrey in the end of his Book; concerning their promiscuous admission of all. We are now to consider, how he will defend his own more rigid way of exclusion of all, or most, of his own people. In prosecution whereof, I shall observe, that Mr. Sanders undertakes the decision of these two questions.

1. "Whether it may be necessary in reforming a long corrupted Church, that all the members thereof do submit to some examination of their knowledge, before they be admitted to the Lords Table. Which he lays down, pag: 20. and prosecutes to pag: 318.

2. "How he can justify his own reason of separating into another Congregation, for the Lords Supper and discipline, and neglect his own in those Ordinances, to the end of his Antidiatribute.

For the first; the Gentleman whom he undertakes, and himself, differ in the stating of the question between them. The Gentleman states it thus: pag: 16. "Whether it be necessary antecedently to the Communion, to examine (not only such as may well be suspected to be of incompetent knowledge, but) all indifferently; so as for want

"of

“ of will in any to submit to his probation, they
 “ may justly be debarred the Sacrament; and
 “ for want of power in the Minister to ex-
 “ ercise this discipline, he may lawfully in-
 “ termit the administration, or administer it
 “ only to such, as will subject themselves
 “ thereto, convened (and not by their pro-
 “ per Pastor) out of distant places, and seve-
 “ ral Congregations. We shall take the par-
 “ ticulars into consideration, and see how far
 “ their opinions are reconcilable, and wherein
 “ they stand assunder.

1. For the necessity of this examination; the Gentleman himself does waive it, and makes it only most expedient and meet; for so he saies: “ That people, violently suspected
 “ of ignorance, may, and are meet to be ex-
 “ mined, is not denied, pag. 14. And so for
 “ the scandalous, he also grants; “ That such
 “ may and must be excommunicated, and that *Pag. 15.*
 “ by a single Minister: Which is more then
 “ his Adversary askes; yet is willing to ac-
 “ cept it, *pag. 17.* because it makes for him.
 Now Mr. Sanders does not say, “ It is neces-
 “ sary physically, but morally & ex hypothe-
 “ si; that is, upon supposition of a generall
 “ corruption in our Churches, *pag. 21.* And
 “ for some, not for all, as in the next; yet puts,
 “ necessary for all, in his question.

2. For the generality, all to be exami-
 “ ned: The Gentleman does not (we see) re-
 “ fuse

See p. 21.

Animadversions on Mr. Sanders

fuse some, but would not have all to be put upon this tryall; and Mr. Sanders grants as much; pag. 19. "We do not examine all; such as are more knowing and willing, do only make profession of their faith and knowledge; and professes, they examine none, but such as may well be suspected of incompetent knowledge. Many have been admitted without a question asked. But the question is, whether many that cannot be suspected for incompetency of knowledge, have not been refused. Of which next.

3. For refusing such as will not submit to this tryall; of which the Gentleman complains, Mr. Sanders cannot plead Not guilty; for both his doctrine is, pag. 21. "Such as refuse to submit thereto, they are deservedly excluded. And also his practice is suitable; for, he refuses many, or most of his owne Parish, from the Sacrament; and carries none with him, but such as submit to a tryall, and, I believe, a covenant in another Church, as will appear.

4. For intermitting the Sacrament in his Church, charged upon him by the Gentleman: Mr. Sanders confesses the fact, and the fault; pag. 18. "It was our fault (for a time) and it may be some other mens faults at this day. And we now conceive the institution to be so strict, as admits of no denyall, nor of long delay. But if he had intermitted

intermittit it for some time, to fit and instruct his people, and reform them in their lives, I suppose it had been no fault: For, where a people are *unfit* generally for that Ordinance, I do not think, it is the *Ministers* fault not to administer it, till he have prepared his people for it. But to intermit it at home, for *many years* together, meerly because either some were *ignorant*, and some *scandalous*, (whom he hath a power granted him to refuse) or they that were known to be *knowing* and *scandalous*, would not submit to his way of tryall, I doubt, cannot be justified. Perhaps the pressing of it as *necessary*, kept many off, who might privately have been easily perswaded to yield to it, as *expedient* in this corrupted state, to bring in others. But he answers; "For absolute for-
"bearance to administer the Supper, and ex- See p. 60.
"communicate a'l, we do neither one nor o- p. 97.
"ther. 1. For absolute forbearance the Gent. meant it of the times past, when they had no Sacrament, and that in their owne Parish; which he avoids only, by saying: "Our pra-
"ctice and judgments oppose it: pag. 19. That is, now, and as to other places; for they do forbear it to all at home, that go not with them. 2. For excommunicating all the rest, they do not indeed properly excommuni-
cate them, (for they deny to have such power, and profess they excommunicate none,

none, pag. 109.) but they do *excommunication* all the rest, (if I may use that word) or *Non-communion* them, in the new language; yea, and more, *unchurch* and *unmember* them, as much almost as they do an *excommunicate* person, whom they allow to come to hear and pray; and their own people have no more.

5. For *administering* and *receiving* the *Sacrament* in another *Congregation*, by *Minister* and people not of that *Congregation*, the *Gentleman* charges him but too truly; for he grants it to be their *practice*, and labours to justify it as their *judgment*: pag. 121.

6. For *convening* from divers *Parishes*; he makes a short *Apology* now, (and will maintain it hereafter) as:

1. "Most (saies he) of those admitted, were taken in, not without their proper *Parishes*; pag. 19. But that's the question and grievance of the *Gentleman* (and others.) Whether this be not an *irregular*, and, at least, a *Semi-Independent*, gathering of *Churches* out of *Churches*, and an unjust *separation* from true *Churches*, especially by the *Minister* from his own people, provoking to *heart-burnings* and *divisions*; of which, more hereafter.

2. "Such as were admitted of other *Congregations*, are (saies he) persons justly off-n-

“ offended with the grossenesse of their ad-
“ ministrations at home, where no separa-
“ tion is made, &c. But 1. for the people ;
their separation is utterly unjust upon this
ground, that no separation is made of the
visible, &c. so long as the *Ordinance* is
purely administered for substance, according
to the rule, 1 Cor. 11. I suppose I shall be
able to prove, that the admission of some un-
worthy to the Sacrament, by the *Minister*
or Officers, is no ground for any people, *See p. 83.*
doing their duty, to separate and rend the
body of Christ. 2. For the *Minister*, he
hath lesse cause to separate, because the *un-
fitnessse* of his people will be charged upon
him, till he have taken all courses to make
them fit, according to *Gospell*-rule; which
if they be *effectuall* upon a competent num-
ber, he and his people may receive together
at home, *waiting* till the rest will come in.
But if he will pretend to stay, till he hath *pu-
rified* his *Congregation*, beyond the *Rule*,
he may perhaps see the *Church* broken in
pieces, and never *administer* Sacrament here
any more.

The sum of all is this; they both agree in
these things; 1. That some *examination* is
necessary, that is, *morally* necessary in a cor-
rupted *Church*. 2. That it is not necessary
that all be examined, but only the *grossely
ignorant*. 3. That the *scandalous* also are to
be

be refused the Sacrament: and therefore the Gent. and others of his party, acknowledging thus much, have fairly reelded the first question, against their promiscuous admission of all: 'They oppose (as Mr. S. sayes well, p. 21.) examination as precedangous to this Ordinance, and yet yeeld it in some cases to be practised: Can they allow the keeping back of some ignorant as well as scandalous, and yet absolutely oppose examination, without which ignorance cannot be wellknown? and I adde, nor the scandalous well discovered? For Mr. S. he states the question right, p. 20. but that he is not cleer enough in it, in that he puts in a necessity for all, to submit to this examination, and that they that submit not to it are deservedly excluded, and yet

See p. 82. confesses they doe not examine all, nor can he sayes, he can see no reason, why men not scandalous, nor ignorant should be kept off, &c. * prove, that the knowing and not scandalous deserve to be excluded, meerly because they cannot, or doe not submit to their way of examination: The differences then between them are these: 1. Whether a Minister may exclude men the Sacrament, because they submit not to the way of examination: the Gent. is for the Negative, Mr. S. for the Affirmative. 2. Whether a Minister for want of power to exercise this discipline may lawfully intermit the administration of it, for many yeares together. 3. Whether he may administer it to such only as do submit, convened out

out of distant places, and severall Congregations ; these, or most of them will fall in, in the following discourse. Onely one thing more with respect to Mr. S. his stating of the question : If he intended this *examination* to be *necessary*, or very expedient in and for his own *parish*, it may be granted him, but if he require people of one Congregation to be *examined*, and so admitted into another, it *trenches* too neer upon *separation*. And this he knows (of *examination* of members, before they were admitted to the *Sacrament*) was a thing out of question (though it grew in some places out of *practice*) that all *young* people were first to be *catechised*, and then *examined* by the *Minister*, before they came to the *Lords Supper*, both of their *knowledge* and *profession* to practice the *Christian Religion* ; yea, and the *Minister* had some power to refuse such as were knowne to be *scandalous* ; which had it been put in *execution*, we had not found our *Churches* so much corrupted in matter of *worship* (for the *Doctrine* it is confessed to be *pure*, p. 6.) nor our *reformation* so difficult, as now we find it : But I must follow my *Author*, & consider what he sayes.

And for his main *Answers* to the *Gentleman's* *Arguments* and *Objections*, I shall not only profess my *assent* to them as fully *satisfactory*, but acknowledge the *cleverness* of his *judgement*, and that *thanks* are due to him

for his pains herein, from the whole Church of God. But I trust he wil not be offended, if I shew him some mistakes, with respect to his own practice, in separating from his own Church in

matter of the Sacrament: Thus he says very commendably: "We can yeild no reason, why men not scandalous (nor ignorant) should be contemned; our minds being to admit all that Gods wayes & came not under those qualifications, namely

ignorant, and some way scandalous, p. 82.

This his adversaries most of them have granted, and I for my part shall desire no more, but that those that are not such may be admitted; but then marke what follows. "If

"we could know men to be but formal, (that is "dead and hypocritical) though they were not scandalous, they should be kept off; for such are "Intruders, have no right, and are necessarily

"Profaners of the Ordinance. Before we goe

further, consider this; 1. This seemes a contradiction to that afore: he can see no reason why men not scandalous should be kept off, and yet now seemes not only to affere, that some not scandalous should be kept off, but gives a reason for it, because they are but formal, &c. 2. This is contrary to the example of

Christ, who knew Judas to be a formal, dead hypocrite, and yet admitted him to the Passover, if not to the Sacrament. 3. Hypocrites not scandalous, though known, are yet members, till ejected (yea cannot legally be

Our suspen-
sion is of
them that
contemn
Gods wayes
not others.

p. 96.

be ejected) how then kept off from the Sacra-
ment? 4. Being Members, they are no In-
truders, but have right by divine Indulgence
to the external Ordinances. Christ tells us, the
Church consists of Wheat and Tares; and the
Tares, forbidden to be pluckt up, though dis-
cerned by the servants. 5. If known Hypocrites
profane the Ordinance, then unknown hypo-
crits prophanie it also, for hypocrisy is the
same in both. But yet further and worse:
"Ungracious persons cannot actually and in-
tentionally sanctifie Gods name, in their ap-
proaches to the Lords Table. No more can
they sanctifie Gods name in hearing and
praying, &c. shall they therefore be excluded
from all? no more can secret hypocrites, or any
that want grace, faith, &c, yet Christ admits
such; this gives a suspicion that his opinion is,
that none but really regenerate are by right
Church members, or have right to Ordinances
besides other passages hereafter, of which anon.

But he starts an objection, p. 85. Why do
the wicked more defile the Communion, than
the word? and answers; "Because Gods
word allowes a visible mixture at the one, but
not in the dispensing of the other: But this is
not sufficient; for Gods word allowes no
mixture in any Ordinance, requiring all to be
holy and real; onely it tells us, there will be
mixtures in the Church, whiles on earth.
Besides a secret hypocrite makes a mixture in

the Sacrament, as well as a *visible* one, yet Christ admitted such ; yea a truly godly man may be *scandalous*, when an hypocrite walks without blame, which of these is most like to be the hypocrite ? this very thing that men *presume* to judge men to be either sincere or *visible hypocrites*, is the cause of much of our separations. There are some men, who as they require *positive signes* for admission of members, so they stick not to profess, that they are able to *discern* a sincere godly man from an hypocrite, if not by his face, yet by his words, if they do but hear him speake ; and how near our *Author* comes to comply with these, is now to be confidered.

The last *Quary* put to him by the Gent. p. 114. is this ; ‘ Whether this be not halfe way towards the *Independents*, and symbolize not with the *congregationall* way ? He answers ‘ We see some *imperfection* in their way, nor do we know our own altogether free. But what is that *imperfection* they see in their brethrens way ? He tells us, p. 93. ‘ We thinke our brethren goe beyond their warrant, while they take *Saints* of the *first* *magnitude* onely into fellowship ; God hath people of all sizes, &c.

1. But do not they the same or little leſſe, while they take *Saints* of the *first* or *second* *magnitude* into fellowship, that is, only such as are *visiblē* *regenerate*, as we shall hear hereafter ? The *Independents* doe not refuse men, that

that have the least positive signes of grace; which is the same with visibly regenerate. 2. Do they not agree with them in gathering a *Church* out of *Churches*, or in making two distinct *Churches* of one, one for the *Supper*, and another for the other Ordinances. This is his own confession, as we shall see presently. The *Independents* will *preach* to other *Churches*, but not administer *Sacraments* to them, or receive with them; and just so doe these, *preach* to their own *parishes*, but receive the *Lords Supper* in another. 3. The *Independents* will baptize no *Children*, but of their own associated *members*, and though our *Author* is not gone yet so farre, many of his way are hard by it; they will baptize no children of *scandalous* persons, and both are at the brim of *Anabaptisme*: I wonder now that he layes, p. 116. *We are so much for peace, that we could go many miles barefoot to meet it, that is, with the Independents*: Truly they may go well shod, and yet miss it: they are not for *peace*, their way thrives best by *our divisions*. We have been (perhaps too much) for *peace*, but they are for *War*; and I feare these men are gone so far towards them, that they are more *averse* to *peace*, expecting these should come clean over to them; for they will not come a step to these, much lesse to us. He hath now done with the *Gent.* with respect to the first question, about *promiscuous* ad-

mission; which he hath well confuted. He now comes to justify (if it may be) his own way of making a separation, (as to the *Lords Supper*) not only in, but from his own Congregation; answering to four questions.

Quest. 1. *Why not the Sacrament in their own Congregations?*

This question requires a plain and a full answer, not only by the law of love, but by the rule of equity and justice; for they having given much offence to their brethren, are bound in conscience to give them satisfaction, as the *Reubenites* did to the other *Tribes*,
 P. 15. 119. Thus he saies; "It is in some, but not yet in the rest of our Assemblies, because there is no fit matter, or rather, not sufficient at home: not that we think all our people uncapable; it is more their unwillingesse, than any thing else, that keepes them off. 1. If it be but in some, it is too much to make a schism and a separation; the more, the worse. 2. What do they count fit matter for the Sacrament? Only *visiblē regenerate*, (as after) but Christ allowes others, not yet visibly regenerate; and our *Author* above professed, They kept off none but *ignorant and scandalous*: They which are not so, are not all visibly regenerate, that is, *positively gracious*. And what number do they count sufficient? Our *Saviour* had but 12. (or, as they, 11.)

at

at the first Supper. It were hard, if in a Town of any bignesse, they cannot finde such a number, not ignorant, not scandalous; yea, qualified as he requires: "Not only fit for this Ordinance, but willing for the work which they designe; viz. Reformation of corruptions, and noting of corrupt members. This had been better to begin with, than to make a separation into another Church. But if not enow such found, the way to make them willing and fit, was not by separating, but by diligent and plain information of their duties towards that reformation. Certainly, it is the duty of every member of a Congregation, by the common bond of Christianity, and by that more speciall bond of implicite consent, to submit to all the Ordinances of Christ, where they live; and to walk together in all the waies of Christ; whereof Reformation and Noting of corrupt members, after due admonition, are a part. These things our people for the most part know not, or think not themselves obliged to; and I doubt not, but a wise and gentle dealing with their people, convincing them of their duties, might have done more to perswade them to submit to a tender examination, and holy reformation, than this course of separation, which makes it very questionable, whether their people will ever unite with them at home, having rendered them

them contemptible abroad, as not fit for Sacramentall communion. The Independents cannot but thank them, for comming so neer them in this, as in other things, hoping (no doubt) to justifie their censure of our Churches, (at least most of them) as no true Churches, and so their own separation from us, a little further; seeing some of our owne (that would be so accounted) do hereby condemn our Churches as no true Churches, or as very impure.

Pag. 120. But, saies he, "We conceive the word of Christ to be peremptory, and then the duty so incumbent on all believers, as upon no pretence whatsoever, (if necessaries be not wanting) altogether, or long to be discontinued. Herein they agree with their adversaries; both say, "The word of Christ is peremptory, and suffers no delaies, &c. But to different uses; the one, to hasten even the worst to receive the Sacrament; the other, to hasten the receiving of it, in a contrary irregular way, by separation of a few into another Congregation; and leaving at home many of knowledge and blamelesse conversation, denying to them the Sacrament. Yet did they discontinue it for many years to all at home, and thought it then no sin, though now they do acknowledge it. If in those years they had well instructed their people that were ignorant, and shew'd the scandalous

scandalous the necessity of a *Reformation*, and of *Church-government* to all, and their duty of *submission* to the waies of Christ, discovered to them; they had gained that *losse*, which now they may chance never to recover, in the *love* and *union* of their people.

There was an objection offered; “*It is better to delay, than to defile any Ordinance; the delay opposing only the circumstance, &c.*” He answers here (promising more hereafter) thus; “*The delay doth more than oppose the circumstance, as it may be prolonged; it doth oppose the command it selfe, time here being of the substance of the command; Do this, as often.*” Let him tell us, what *frequency* is under command; for, so often, is peremptorily required. Hath the Word determined that, and does it *hasten* the receiving of unfit persons, or of fit persons in an *irregular* way? The *Passover* was peremptorily to be eaten on such a *day*, of such a *month*; here, *time* was of the substance of the command; and if a man were in a *journey*, or *unclean*, there was a *delay* granted till the next *month*. But Christ hath not determined the *Supper* to any *day* or *month*, nor *how oft* it shall be administered; but saies, “*As oft as ye do it, do it in remembrance of me.*” The circumstance of time is left to the *discretion*, of *Minister* and *people*. Now he grants

grants below, a liberty of delay to the Receivers ; pag. 222. "He that forbears for a time, either as scrupeling his own unfitness, or, &c. I am far from thinking such an one unworthy. By the same reason, a Minister finding his people unfit for the Ordinance, may defer it in discretion, till he have prepared them for it ; better to delay, than to occasion the Ordinance to be defiled. But he saies : "We could not satisfie our consciences, as to our own duties, without procuring opportunities for them that were godly, to enjoy this so blessed an Institution. How then could they satisfie their own consciences, in not administering that Ordinance at home ? seeing the command (spoken to Ministers at first) concernes them as well to give it, as it does their people to receive it ; Do this. But the godly might have had opportunities (and he himselfe) to enjoy this blessed Ordinance, and that without offence, if they had not made such a visible separation, in joyning themselves constantly to another Church, as members thereof, with neglect (if not contempt, as its taken) of the rest, as to this Ordinance ; and allowing them no more, then is allowed to an heretic, or excommunicate person ; as was said afore. How (will he say) could this be ? Thus : For himselfe, (supposing his people generally unfit) he might have exchanged

See a course of his own prescribing, p. 170. If you can not joyn, &c. generally unfit) he might have exchanged with

with some Minister that had the *Sacrament*, ^{Such as are} and there both *administered* it, and received ^{strangers} it. The people that were godly, might have ^{by place,} had Letters of *Testimoniall*, and so secretly ^{may upon} have gone, some to one place, some to another, where it was to be had, without notice ^{the know-} of the rest; and so no *separation* or *scandall* ^{some mem-} given. For though "all serious people may, ^{bers, or} with no great pains, embrace this privy ^{Certificate} *ledge* frequently and purely, (in their ^{from their} *new way*) yet might some of them justly ^{admitted.} *scrupule* to do so; not, for going out of their *parishes* to receive it, (which was granted *lawfull* as afore) but because, this is apparently to be guilty of *schisme*, both in *separating* from their own *Parishioners*, as *scarce members*, and *joyning* in *member-* *ship* with another *Church*, (as to this *Ordi-* *nance*) which comes so neer to *Independency*, that it is their *practice*. I know an *Indepen-* *dent Minister*, (I believe there are more) that takes a very great *Parish*, to preach to them, and receives their *maintenance*, which is large enough; he *preaches* to them only in the morning, I suppose as a *gifted Brother*, but not as their *Pastour*; *administering* neither *Sacrament* to them, (for that he does in his own *select Congregation* in the afternoon.) Is not this a most unreasonable course, and grievous *schism*? And what doth this *As-* *ther* lese? except that he yet *baptizes* the *children*

children of those parents, to whom he denies the Supper ; and that here he professes :

Pag. 121. " They are resolved to return to their places, " as to this Ordinance too, as soon as a com-
" petent number shall appear fit, and willing
" to carry on so great a work. In the mean
time, they make such divisions and heart-
burnings amongst those that are neglected,
that it is a question, whether they will get any
greater number, than those they have car-
ried with them. As for " that Church lately
" formed, and other Ministers and people
" joyned to that society, out of severall Con-
" gregations; What is this, but a gathering
of a Church out of Churches ? And is not
this the Independent schism ? And what doth
this, but implicitly proclaim all other Chur-
ches, not so formed, to be no true Churches ?
and the members left out, to be no true mem-
bers, &c, in a word, the unchurching of them ?
Was it ever heard, that people were members
of severall Congregations ; of one, for hear-
ing ; of another, for Sacrament and disci-
pline ? Can a Minister be a Pastour to one,
and a member of another Congregation ?
What is confusion, if this be not ? And dare
any man blesse God for this way of separati-
on, and resolve to walk still therein ? Now
who can wonder, that so much dust is raised
in this sandy way ? or, that the people are
become their enemies and burthens, when
they

they first make and account them enemis; *It is more unmember and unchurch them, as very little better then heathens; many of them, for no other cause, but that they will not submit to their new way, of a covenant, by expli-* their unwillingness than any thing else that keeps them off. p. 119. *cite confederacy.* What is this different from the *Independent way in Old and New Eng-* land, *who are hereby much gratifyed and confirmed in their way?* The story of the *Reubenites* is no waies parallell to their case; their *Altar* was not for *worship*, but as a *monument of a civill right*: But this is a *separation in the highest Ordinances of worship*, which renders all *profane*, who are not thought fit to be admitted to it. And how can *flesh* and *blood* digest this? *Dissentition with wicked men, is better then Communion.* True, but then it must be, for *piety*: But *piety* is a *walking by Rule*, which if men transgress, they may all *complain of troubles and disturbances, of their own making*; and little *comfort* they will finde at last in such a *Church way*, as was never *exemplified in Scripture or story*, till this last age.

2. Quest. *Why they separate not in all Ordinances.*

This question especially is made by those *Churches of the highest forme*, who charge them for *camming short*, though others may desire to be *satisfied*, who think they goe too farre:

P. 113.

farre. His answer is: "Because we are for Surgery, not for Butchery; should we not use all means before we cut down a Church? But doe they not cast off the greater part of their Parish, as to this Ordinance? the chiefe distinguishing Ordinance, as he calls it below. Is not this to unmember the rest, and unchurch them? Do Chirurgeons cut off most of the members of the body at once? would not that destroy the body? Is not this to cut down a Church, when the chiefe Members are drawne away to another body? Doe but except Baptisme to their Children, and the Parents are all cut down, as well as an Heathen or excommunicate person. Surely a short answer will serve to them that complain of their coming short, for they are gone almost as farre as New Engl. and being out of the way, its a peradventure whether they will stay till they come there. But he fayes, "Their separation is onely Negative, making separation in their Congregations, not from their Churches, but from some corruptions in them. No, their separation is also positive, though not totally, as the Independents, yet to one chief Ordinance; herein they do not only separate in their Congregations, but from their Congregations: They are not so strong as others, 'who renounce their Ministry and Congregations as nullities; no marvel, for then they should renounce their own Ministry and maine."

maintenance too; but *Independents* doe not renounce the maintenance, though they doe the people as members, and count them little better than *Heathens*, as to the Sacrament; And do not these so too? To separate in a Church, is to separate the *vile* from the *precious*; the wicked from the Church; but this way, separates the good from the wicked, as if they were to come out from among *Infidels*, or *Rome* it selfe; as if the *Chirurgeon* spoken of, should cut the sound members away from the body, and leave the putrified to mend, or infect one another. Thus did not our *Saviour*, he separated not from that *Church*, in any *Ordinance* of *worship*, but from the *corruptions* thereof; not forsaking the *Church*, because of the mixtures of evill men, and drawing members into a *several Church*; but by loathing the *corruptions* of that church. It is no small matter to destroy *Churches*. It will be (as to others) a matter of *repentance* to these, for seducing of men from receiving the Sacrament in their own *Parish Churches*, and accounting our *Professours* (most of them) no *visible Saints*, as will appear anon.

The *Church of England* is but a little be-
holding to them: ^{P. 124.} *That it is supposed by*
them, that some of our Congregations, are
found in their Essentials. The Independents
and Anabaptists will grant as much, that
some of our Churches are true; But what do
they

they make the *Essentials* of a Church? *Matter* and *form* only give *essence*; the matter are *visible Saints*, professing *Christianity*; the forme (say *Independents*) is the *explicite* or *implicite Covenant*; this latter they grant we have, and yet *separate* from us, as no *true Churches*; and so doe these, in regard of the *Lords Supper*, and then they *separate* in part from *true Churches*, with a *positive separation*, yet how *fraid* are they of *Schism*, p. 125.
 ‘They tremble at it, they may not (he sayes)
 ‘safely forsake *Assemblies* which God hath
 ‘not forsaken, but is present with, in the word
 ‘and doctrine of *Salvation*. But so he is present with most of ours; and I adde, in the *purity* of the *Sacrament* administered according to the *institution*.

N. 125.

They are not yet come to the *rigid separation*, but their *softer separation*, I fear, *binders* rather than *furtherers* the amendment of *evill men*, and makes some worse, whiles they see themselves, with better than themselves despised, as to this *Ordinance*, (which did something awe them) they are come to despise or neglect the *Ordinance* it selfe. But why doe they not *separate* to their *Ordinances*?

1. ‘Not from the word and prayer, because a mixture is allowed here by the word it selfe, &c. But we have said, the mixture here, is rather permitted then allowed, if we speak

speak of the members of the Church; God requires all to be holy. Indeed *Heathens* as well as wicked men, are allowed to come to the Word and Prayer, because they are *converting* Ordinances, but so is not the Lord's Supper in the judgment of this Author. p. 73. This had then beene a better reason of his difference: But they seeme to be more rigid than the *Independents*, in denying a mixture at the Sacrament; for they say, 'Scandalous members tolerated, have right to all Ordinances'; but these men excommunicate none, (as is confessed above) and yet separate from, not onely wicked men tolerated, but from knowing and blamless men acknowledged.

As to Baptisme, why separate they not in that as well as in the Supper? 'We suppose' (sayes he) 'as to Baptisme, our Churches to be true, but sick and corrupt; the truth, as to some of them (as to their Essence) we think we can prove? Some of them to be true *Independents* grant as much: But are our Churches sick and corrupt, as to Baptisme? is not that rightly administered? how then do they not separate in that, as in the other Sacrament? But how will he prove the truth of some of our Churches, as to the Essence? thus; 'A Church may be in a Parish, as well as in a Country, or City, or the world; our Assemblies are not Churches as Parishes.'

‘*but Churches in Parishes.* So say the worst of our Adversaries; they have here and there a *Church in a Parish*, but deny our parishes to be *Churches*; A goodly commendation! But what more? ‘*They are Churches*, ‘*as having the matter and forme of Churches*, but not without great disorder at present. Have all our Churches the matter and forme of true Churches? then certainly, not some onely: and consequently they separate from true Churches, which is schismaticall and sinfull. Disorder in a Church, does not make it no Church, or a *false Church*: then Corinth had been no true Church: Let him speak out, is his own *parish* a true Church, or no? If so, why does he separate from it? If not, why does he not forsake it? He means himselfe and his few that separate with him, are a *Church in a parish*, but not otherwise a *parish Church*: The rest of the parish are not in the Church, and so *unchurched*. But I prove his *parish* to be a true Church from himselfe: ‘*The Characters of a true Church* ‘*are the Word and Sacraments rightly administered*: but before his separation, his parish had the word and Sacraments rightly administered, Ergo, it was then a *true Church*, and he sinned in separating from it. May a Minister, because of a mixture of some ignorant and profane, refuse to administer one Sacrament, and then forsake it, as no Church? by what

what rule? Let him shew us a Precedent of such a Church and I shall venture to be his Bondman. Besides, the Gentleman gave a single Minister power to excommunicate the scandalous; and he accepted it, pag. 17. Why then doth he not stay, and reform his own, by casting out the scandalous, rather than run from them, to adde members to a Church, already reformed? However, learned Divines do grant a Minister a power of suspension, in a prudentiall, yet Authoritative way; he may at least suspend his own acts, in giving it. "A true visible Church
" may stand without discipline, (he confesses)
" and that it is unwarrantable, to put all or
" most upon this one. Yet for want of discipline, he does unchurch almost his whole Parish. Hear further: "Men professing holiness, and not contradicting their profession,
" are the matter of a true visible Church:
" But such our Churches have, though not
" only such, as the Apostles Churches
" had not. But first it might be said, that
most, if not all our people, do profess holiness, the holy way of Christianity. 2. If by
not contradicting their profession, he mean
only, not perfectly answering their profession,
still many, if not most of ours, do not
contradict it. If he look for positive signes
of regeneration, and think thofc that want
thofe, are no matter of a visible Church, he

p. 128.

joynes with therigideſt Separatifts. 3. The Apostles ſaluted thoſe Churcheſ as Saintſ, though they had ſome that contradicteſ their profeſſion by wicked liues; how much more thoſe that were unblamable for ſcandalouſ ſins. If theſe be the matter, what is the firmeſt of a true Churche? He ſaies, (leaving the Covenant of the Independents)

“The firmeſt of a Churche, is the union of the body with Jeſus Christ, which is (vifibly) by living under Gospell Ordinances, conſcientiouſly admiſteſtred. But I affiue, His and our Churcheſ have this matter and firmeſt of true Churcheſ: ergo, they are all trae Churcheſ; and conſequenteſt, Separation from them, in whole, or in part, is ſinfull. But he yelds us more: “Ordinances are the ligaments, that tie Christ and the Churche together. The means cannot be denied to be with us; no, nor the effect of the means: Therefore with us is the firmeſt of vifible Churcheſ. Ergo, ſay I, not to be ſeparated from.

Upon this account (that ours are trae Churcheſ) it followes, that all Infants, born in our Churcheſ, are to be baptizeſ; for Congregationall Churcheſ do the ſame. He cannot but know, that Anabaptifts deny this conſequence even in their own Churcheſ; their Infants are not baptizeſ. But we meddle not with them at preſent. For Inde-
pendents,

pendents, they differ in these things: 1. That they baptize no children, but of parents confederate; but this Author doth baptize the children of all parents in his Parish, though not submitting to his way, and yet denies the Supper to those parents. 2. Some of those that are gone a step nearer to the Independents, will not baptizē the children of scandalous persons, in their own Parish; but he baptizes all, and pleads for it, by asking the question, "Whether they can deny baptism to the child of any member (how offensive soever) before the sentence of cutting off, passe upon him? Yes, many can, and do, some (as I hear) not far from this Author; and himself seemes inclinable to deny it to excommunicates children, in saying, "Before the sentence passe upon him, as if, after excommunication, he could refuse it: And in the next page, makes it a question, "Whether formall excommunication of the Parents, do cut off the Seed from all Church priviledges, pag. 129. Yet saies here; "These supposed wicked ones, See p. 218 (whether as carnall or profane) are f. not excommunicated; what therefore should hinder their childrens baptism? And further addes; "The child is not baptizē in their right only, but in the Churches, where it is born a member, being bo- ly federally, &c. Why then should either

the Scandalous life of some, or *excommunicati*on of others, hinder their childrens baptism? For he saies well, “Where a father is ser-
“e questrable, or sequestred, his Son hath the
“e right of an heir. But now, why then
may not his question be returned upon him-
selfe: “Whether they can deny the Supper to
“any (how offensive soever) before the sen-
“tence of cutting off, passe upon him? The
Independents (as I said) are so far yielding;
“That a scandalous person tolerated, that is,
“not excommunicated, hath right to all Or-
“dinances, both for himselfe and his chil-
“dren. But such are all, or most of his own
Parish, not excommunicated, (for they ex-
communicate none) yea, many, I suppose,
not *excommunicable*: Why then does he
deny them the Supper? He answers; “We
“look to see so much, as may perswade us in
“charity, to take a mans profession to be se-
“rious, before we think him fit to come to the
“sealing and distinguishing Ordinance. I
desire to know by what Rule they do this,
or how can they know a mans profession to
be serious? Did John Baptist, or Christs
Disciples, in their baptism, stay till they
could perswade themselves, the profession of
the parties was serious? Simon Magus be-
lieved, or made profession of the faith, and
was presently baptized; nothing appearing
that his profession was serious; only no-
thing

thing appearing that it was not *serious*: and so, of the rest. And those, that were on these ~~sermons~~ baptized, were presently admitted to the Supper, before their *profession* appeared to be *serious*. So that this is not the Churches Rule to go by, in her admission: yea, she is in charity to believ^e their professiⁿon to be *serious*, till something appear *positively* to the contrary. And such, I doubt not, are some of those of our Authors Par^{ish}, to whom he denies the Sacrament; let him see, how he will answer it. Beside, a godly man may fall into, and lie some time, in a scandalous sin; by what rule can any judge, his former professiⁿon not to be *serious*? Therefore that is not the rule of admission; for if it were, many an hypocrite would be admitted, and many a poor gr^{ace}ous, but weak soul, would be excluded. If there be (as he saies some think) "under excommunication it selfe, it being for the ~~con~~ souls good, a dormant or virtuall right remaining still: Surely there is, or ought to be, a vigilant or actuall right, in persons not excommunicate, nor for any ignorance or scandal suspended: And why is it denied? and why does any Minister run from them, to receive it elsewhere in another Congregation?

For a close of this question, he saies; "We are not of those, that delight in making

~~or differ-~~

“ differences wider among the godly. Yet apparently does so, by his ungrounded separation; or at least keeps them open, by going so near the *Independents*; who perhaps would have been more willing to close with us, had not some of ours too much complied with them. I wish, (as he) that all professing Religion, would in earnest lay it to heart, what advantage Satan and profane men make of our divisions. Errors on the right hand, in the excess, are commonly more dangerous than on the left, in the defect. - I dare confidently avouch it, the rigid *Séparatists* have far more distracted this poor Church, than the profanest *Ranters*, or most sordid and barbarous *Quakers*. I conclude, with my fears also: “I am afraid, “if the godly unite not under mercies, God “may bring them together by some common “calamity. Which God forbear.

Quest. 3. What are the Scripture proofs, for their way and practice?

The first is; that of 1 Cor. 14.40. “Let all things be done decently and in order: whence he argues thus: “Courses that have an excellent and holy use in the Church, may be justified by this Text, i (being well managea) against all the world. It were a glorious and comfortable thing, if none but holy persons did draw near to this holy Table:

as Tables Ergo. By this very principle and Text, did some of the *Antients*, some *Papists*, and most of our Prelates, bring in all their *superstitions Festivalls and Ceremonies*. They have an *excellent* and *holy use* in the Church, by their order and decency, serving to advance holiness, and excite devotion. It were, no doubt, a glorious and a comfortable thing, if none but *really holy persons* might come into our *Congregations*, (which is *expected*, when Christ comes to raigne upon earth) : Such *Saints* as are now in Heaven: But if any man would go about to *exclude* all others, upon this ground, would this Text *justify* his practice? Was not this the *Independents* ground, for their *separation* into *purer Churches*, to require *positive signes* of *regeneration*? Were not this a glorious and a comfortable thing? Why then did Christ himselfe admit *Judas* into communion, to the *Supper*, at least to the *Passover*, knowing him to be an *hypocrite*, and a *reprobate*? Will these men be wiser than Christ? He tells them, the *Church* is a *field* of *Wheat and Tares*, of *good and bad*. There was a *Bishop* (it seemes) that said, *I was the Minister's misery, that he must admit such*. It was his and his fellowes *shame*, if it was so, they imposed this *necessary* on the *Ministers*, to admit all. But it was not so; for it is no *misery* for a *Minister*, to admit

such as Christ admits, though not all so *holy* as they should be. 2. A Minister is not necessitated to admit all; he might then, and much more now, exclude the ignorant and scandalous. A Minister may be sensible of some disorders, (for want of discipline) but may not embrace the *liberty* that now is given, or rather taken, to exclude those, that the *Laws* of God and men account as *worthy*; I mean, men *knowing*, and of *knowing* ~~conuersation~~, and perhaps *gadly*, but not willing to subscribe to this *sinfull* separation. Nor do I approve that saying of his, "It could not be a misery, but as it is a sin. As if every misery were a sin. David in *Mesbek* found it his misery, but not his sin, to be in the company of wicked men. If the Church tolerate an unworthy person, it is the Minister's misery and grief to admit such, not his sin. It is a sin to admit all, or any that God's word doth not warrant; but such are only the *ignorant* and *scandalous*: And himself professed above, pag. 32. "He can yield no reason, why men, not scandalous nor ignorant, should be kept off. Undoubtedly, (as our *Congregations* are, though had enough) its no sin to admit all, that are neither *ignorant* nor *scandalous*. And if suspension be but lawfull in *hypothecall* way, (as we esteemed *Divines* affirm) then it may be a sin in the Minister, to give in to all that come

come under those qualifications ; but that is, by not separating them from the Ordinance, though not from the Church ; nor separating himself from the greatest part of his Church, into another. The Ordinaries of Parliament do not authorize the keeping back of any, but the ignorant and scandalous. Nor had the *Antensis* warrant from the Word, for all their many discipline. He confesses ; " They had no particular warrant from the Word, (we are assured) as to their orders of penitents, and ourselfe about them. But if this Texte in hand will justify the present proceeding, they had as good warrant as he. For thus he raiseth his Argument ; " Where ~~is~~ is no due order in Sacramentall Administrations, those Gods Word is not observed : but where all are admitted, there ~~is~~ is no order, Ergo. His adversaries will grant him the major, and almost the whole argument ; for they are not for admission of all to the Sacrament ; besides hereticks and excommunicate, they keep back Fourth, that want discretion and devotion. But I shall yield him the whole Syllogisme, in a right sense. Where all, that is, very ignorant and scandalous, are admitted, there is no order ; but where others, knowing and blameworthy, (as to men) though not regenerate, but hypocrites, are admitted, there is due order, according to the Word. Where there is

is a mixture of good and bad, regenerate and unregenerate, (for that he aimeth at) there is no *confusion*, nor breach of *Gospel-order*; but when only the ignorant and scandalous are admitted, by them that have power to hinder it. And now to justify their *way*, his last argument is very weak: “*Where only such are admitted, and all such are admitted, as can challenge right to the Sacrament by the Word, there due order and decency are observed:* but so it is with us, *Ergo.* This *Minor* is denied, for all such are not admitted, as can challenge right to the *Sacrament* by the *Word*. Many are denied the *Sacrament*, who are neither *ignorant* nor *scandalous*; and a sinfull separation made from them, into another *Church*, which is the highest disorder.

The second Text is, *Jer. 15. 19.* “*If thou takest forth the precious from the vile, &c.* The meaning whereof, he gives thus: “*If thou separate the godly from the profane and obstinate.* Not to question the sense of the place given, if this be the sense applicable to our case, then he must separate totally from his *Parish*, as profane and obstinate, and make, with the godly taken out, another *Church*; as if a company were to separate from *Rome*, a false and *Apostate* *Church*. But I suppose it were hard for him, to call all the rest of his people *vile* and

and profane ; some may be free from scandal, and ignorance. His argument then will be to little purpose from this Text : *“What God commands, is our duty ; but God commands more than a doctrinall separation, therefore it is our duty.* The whole may be granted without any prejudice ; God commands the ignorant and scandalous to be separated from this Ordinance, not the godly to separate from the Church : Hence it may be justly suspected, that they look upon their Parishes as no true Churches, and separate from them as from Heathens, or from Anti-christians, as if the voice spake to them, *Come out of her, O my People,* &c.

The third Text is 2 Thes 3 v 4-15. *“Note him, and have no company with him, that he may be ashamed.* Hence he argues thus : *“Noting offending Brethren so as to shame them, is holy and necessary ; but such is our suspension of misliving men.* Ergo. Not to tell him, that the Text is very probably understood of a civill separation, by able Divines : we can grant all as afore, if they suspended none but misliving men ; but I hope all his Parish are not misliving men : they separate from, and shame such as are not so, by gathering themselves into another Church. Surely, for all that are good and honest to withdraw their civill society from misliving men, is a good means to shame them, though not always

wayes enough: of which in the next.

The fourth is, 1 Cor. 5. 11. "With such an one, no not to eat; this Text is variously taken, either of civill or sacramentall eating, and both are usefull to shame the wicked. 1. If it be taken for civill eating, then it follows a minori, If we may not eat common bread with such, much less farred. This inference hath driven many into a sinfull separa-

So he p. 63 paration. It holds not with respect to the people, if wicked men be tolerated, they may not separate from them in sacred things, because it is their duty to wait upon the Ordinances; but in civill society they may and must, because it is at their owne liberty to separate there. But it may perhaps be a good consequence to the Minister or Officers, if they may not eat with them in civill society, much less must they admit them to eat at the Lords Table. 2. If it be taken for sacramentall eating, we grant the scandalous should be excluded from the Sacrament, but the good ought not to separate from the Church.

The fifth place is Math. 7. 6. "Cast not holy things to dogs. This Text intends not the Sacrament alone, if at all; but is a rule for a prudential dispensing of all holy things in general, and so of the Sacrament, as one specifick sacred thing. But we must take heed, we account any for dogs, that are not ignorant

rant or scandalous men: Well-knowing and well-living men, are not to be called *Swine*, nor excluded the *Ordinances*, which yet is done by some. For those that are *Dogs* and *Swine*, we preisse *suspension* as much as they doe.

The sixth, *1 Cor. 11. 27*. We also grant that *ignorant* ones that cannot examine themselves, ought to be excluded, but not the *knowing* people, if not scandalous.

The seventh, *1 Tim. 5. 22*. It is confessed, a *Minister* may be partaker of other mens finnes, (if he will grant him the power of *suspension*) if he admit the *grossely ignorant* or *scandalous*.

The rest of his Textes are against the *mixture* of open wicked men, at some *Ordinances*, and allow the *Minister* a power to try them, and to keep them away; all which we affent unto.

But I cannot but note one passage, p. 154.
God lookes now for a more *real* and *spirituall* people, and will not own such for his people as are *gracelosse*, what ever their profession may be. If he mean, that God may justly expect that people should be more *real* and *spirituall*, considering the *means* of the *Gospel*, he speake aright; but when he addes, that God will not own such for his people as are *gracelosse*; I begin to suspect, he intends more then that, viss. That none are Gods

Gods people or Church-members, but onely such as are really gracious. And many paſſages there follow, which tend that way. For the present I onely say. 1. This is contrary to Gods way in old time, when Israel was generally wicked, yet he calls them his people. 2. Contrary to the Gofpall way, where the Church consists of good and bad. 3. Contrary to truth, for Children borne in the Church, and Yonibz without any viſible worke of grace, are yet owned by him as Members of the Church: But wee have none of this, in this next Argument.

Page. 156. ‘ Because this Sacrament belongs onely to godly ones. What means he? really godly and gracious; or so by profession, which he calls viſibly regenerate? If the first, then no Hypocrite must receive it, nor can any Minister give it in faith, because he knowes not who are really godly. If the latter, then all not grossly ignorant or scandalous, are in charity to be esteemed godly, and so have right unto it: In this ſense here, he would ſeem to take it, for he addes; ‘ All admitted upon good grounds are ſuppoſed to be true and neare beleevers; but elſwhere inclines to the other ſense of really godly. Divines doe here diſtinguiſh, the extenſall Ordinance from the internall benefits; The truly godly and cleſt, have (ſay they) onely right to the

the *benefits*; but all in the *visible Church* have right to the *externall Ordinances*, unlesse they *barre themselves* by their owne *wickednesse*. And therefore when he sayes, 'Men haue right in Gods sight, only as true See M.' and *reall Beleevers*: he varies from the Blake judgement of the best *Divines*, who hold, *Cov. sealed* that *visible Beleevers* have also right, not P. 141. only in the sight of the *Church*, but of God also, and it is very dangerous to hold otherwise. But he sayes, 'The wicked eat the bread of the Lord, but not the bread the Lord; and they that have no true grace, have a seal to a blanke'. Nor doe the *Hypocrites*, secretly *gracelesse* eat the bread the Lord; they then should be excluded, if we could tell how. He sayes further; 'Men stand in the *visible Church*, as they are apprehended to belong to the *invisible*. But this is to contract the *Evangelicall Church* into a *narrow room*: There are many in the *visible*, whom we cannot (in the state they are) apprehend to belong to the *invisible*, yet are they *true members* of the *Church*. His prooofe from 'Christis giving it only to Disciples at first, not in the largest acceptation, but to some peculiars, is 1. Doubtfull at best; *Judas* is supposed to be there: 2. There were others, as *good Disciples* as any there, not admitted; the *Virgin-Mother*, and others: then this was not the reason of that *Selection*.

3. This might too much favour those Separatists, who gather only *Saints* of the first magnitude into Churches. But still worse:

“An unregenerate person is far from a disciple. Then hath Christ but a few disciples in the Church: But why? “Because he cannot examine himself, nor act graces, which he wants. None can take Christ in the Sacrament, who have not first taken him in the Word. Shall souls be thought to extend spirituall acts, which are carnall? This may clear up our suspition, that they mean only *reall believers*, have right * to

* So Dr. Drake expressly; Bar Ordinances, and are *disciples*. fixed, Pref. to Read. What thinks he of Children of pag. 8. contra Mr. Christian Parents; are they no *disciples*, because they cannot examine themselves? An hypocrite cannot act graces, which he wants; is he no *disciple*? No unregenerate man can act graces, which he wants, in Hearing or Praying; shall he therefore be excluded? So it seemes he intends; for he saies expressly,

Pag. 157. “Christ's will is, that only *disciples*, (*real souls*) should come to this Ordinance. See pag. 170. “Christ intended it for *disciples* only. If he say, he means it only of *visiblē* regenerate, as we may *seemē* judge by their *scuits*; let any man judge to deny it. the duty of any unregenerate man to receive it. pag. 217.

whether

whether the words do not import, that he intends only *really* regenerate. This argument was brought to prove the lawfulness or necessity, of examination before the *Sacrament*, upon this ground, "Because this *Sacrament* belongs only to *godly* ones: Which if it be true, the *Minister* will have an hard task, to discover who are *truly* *godly*, and who are *hypocrites*: and many a *weak* and *doubtfull* *Christian*, not able to prove its owne *regeneration*, will be much perplexed in receiving; because he seemes to deny it to be the duty of any *unregenerate* man to receive this *Sacrament*. But we are for the *lawfulness* and *expediency* of examination, as well as he, and for *separation* of *ignorant* and *scandalous* from this *Sacrament*; but not for *separation* from a *true* *Church*, because there are some such.

One thing more he saies: "The want of p. 161. f.
"making *some* *separation*, as to the *Lords*
"Table, hath given occasion to *such*, as
"hath absolutely forsaken our *Congregations*. But I say 1. Most *unjustly* have they *separated* upon this occasion: *Separation* is so *sinfull* a *thing*, that nothing (I speak it *confidently*) can *justify* it, from a *true* *Church* and *true* *Ordinances*, rightly *administred*, though with some mixture of *evill* *men*, as I have shewed elsewhere. If people have done *if* *Ministers* *their* *owne* *duty* to their *offending* *Brother*, *sisters* and

godly people if yet he be tolerated by the Church, the simple do their duty, then, though ungodly ones be admitted, they are blameless, and the *in sin*, can justify a separation. Ordinance may not be null to them, nor polluted. So

hc. pag. 63.

2. Its almost as bad to countenance a separation begun, as to begin it. Will not this way

of our Author and others, encourage them that are separated, not to return to their own Church, so corrupt, and not true, as they proclaim them to be, by their separation from them? 3. Will not at least, may not, the party of their Parishes, from whom they separate, take occasion to set up another Church, in opposition to theirs? No doubt they would, if the Law of the State did not prohibit them, and compell them notwithstanding to pay their maintenance to them, who separate from them. We should have had Churches now, more than a good many, if Papists and the Episcopall party, had but the same liberty allowed as these have, and the maintenance free, to dispose to whom they please.

And now, he is pleased to answer some objections, and to propound some questions, to be answered by his Adversaries.

Object. 1. The stirs and troubles where such separation is made. Sol. He answers;

"We must follow peace, as it may stand with holiness, and duty to God. Indeed, from

"an

" an high, rash, or absolute separation, there
" are dangerous consequences; but from that
" which is moderate and warrantable, no
" such dangers. But this apparently begs
the question, and the contrary is proved;
that separation is not moderate nor warrantable,
being without ground or example, in
Scripture, or history of the Church. Then
can it not be the way to holiness, nor justi-
fie their separation, upon that pretence; nor
can it comfort them really in suffering those
troubles, which are directly the conse-
quences or effects of such an unjust and unlawful
separation. Solomon hath told us long ago,
Only by pride comes contention.

Object. 2. This is not discernable from
Schisme. *Ans.* " Separation from Churches,
" is properly a renouncing of all membership
" with them, though known to be godly.
This indeed is rigid and highest schisme and
separation; but theirs is only a degree lower:
Those of the higher form above them, will
hold communion with us in some *Ordinan-*
ces, yet refuse membership with us in any.
These separate from their parish, the greater
number, in the highest communion at the
Sacrament, and count them no members to
that *Ordinance*; allowing them no more
though godly, then they allow to an hea-
then and excommunicate, as hath often been
said: the difference of their *schisme* is onely
graduall.

Object. 3. They prove only, that scandalous persons are to be kept off; which their opposites grant. Ans. *¶* This is to prevaricate, "granting what we plead for, and yet oppose us stiffly. The truth is, their Adversaries do yield the cause; "That scandalous and ignorant are to be kept off, and yet oppose the only way to keep them off; viz. examination and suspension. But does not this Author grant the same, and yet keep off, in practice, those that are neither ignorant nor scandalous? We have heard what was said above, that they intend to keep none away but such; and here again; "He that will put

Pag. 156. *¶* us to this task, to prove, that persons knowing, and not any way scandalous, may be kept from the Lords Table, will hear of our refusal. The Economy of our way, is, only to exclude the visibly unworthy, and no others. This we have often heard indeed, but either this Author prevaricates also, or contradicts himself; For he hath also asserted, "That God will not owne such for his people, as are gracelesse. An unregenerate person is far from a disciple. And tells Mr. Humphrey, that he can hardly prove, that it is any ones duty to come to the Sacrament, being unregenerate, &c. pag. 217. I doubt his charity is not so large, as to believe, that all knowing, and non scandalous, are men regenerate. This consideration,

of the contradiction of themselves on both sides, made me think they were both in the extremes, and wrong in their way; and the middle way, confess on both sides, to be the truth; viz. "That neither all are to be admitted, that are ignorant and scandalous; nor yet that all are to be excluded, that are not regenerate. But only they that are ignorant and scandalous, should be excluded, though regenerate; and they that are knowing, and not scandalous, should be admitted, though as yet unregenerate. I leave it to the judgment of the indifferent Reader; and come to consider his Questions.

Quest. I. "Whether it be not against the solemn Covenant, not to act in some disciplinary courses; having sworn to endeavour reformation in discipline, according to the Word?" Sol. We have indeed sworn to endeavour a Reformation in all amiss, but according to the Word, and according to our power and places: We expected then, that the civill Magistrate would have settled a discipline, in which we should act: but finding no such thing, we can but endeavour to reform according to our power, which we do in a prudential way, because we cannot do it in a disciplinary way. And we think, suspension of the ignorant and scandalous onely, is nearer to the way of the Word, (in want of discipline) and to the mind of the

Covenant, than excommunication; if not excommunication of the greatest part of our Parishes, by a single Minister, or carrying a few to another Congregation.

Quest. 2. "Whether Ministers contradict not themselves, in giving the seal of salvation, to the very same man, which they have pronounced damned; binding him in one Ordinance, and loosing him in another? It might be answered thus: A Minister pronounces every hypocrite damned, and binds him in preaching; yet gives him the seal of salvation in the Sacrament: but conditionally, upon his faith and repentance. But this question (as he saies) concernes them onely, who admit such as they know are scandalous; and let them take care to answer it. We desire to keep off such from the seal, as are ignorant and scandalous.

Quest. 3. "We desire to learn, what other way there is, to answer the holy courses of the Antients, and to keep close to the Word? As for the Antients, its confessed, they were in some things too rigid: but the way of the Word, (in our present necessity, in want of discipline) we propound to be as afore: "To keep off only the unworthy by Gospell-rule; that is, the Ignorant and Scandalous.

Quest. 4. "Whether the Church should
owne

“ owne men to be members , for bare professi-
“ on , having no positive qualifications ?
Sol. This at first sight , seemes to be the
rigid way of those *separatists* , whom this
Author would be thought not to comply
with. *Negatives* will not serve them , that a
man is neither *ignorant* nor *scandalous* ,
(whom this *Author* hath professed not to
refuse above) but they require *positive* signes
of grace , which at once excludes all *Infants*
and *Youths* , and *Civill honest men* , born and
bred in the *Church* , from being *members* .
But what means he by *bare profession* , and
positive qualifications ? By these he means ,
“ a *dead and naked profession* , *without any*
“ *wool of holinesse upon it* , or *without any*
“ *thing to evidence it to be serious* . I would
then aske , whether those *children* and *youths* ,
born in the *Church* , (besides those other
civill honest men) be *unmembered* , (because
they cannot shew any *wool of holinesse* , or
evidences of their serious profession) before
they be *excommunicated* . *Simon Magus*
shewed little *evidence* of a *serious profession* ,
yet was not *disowned* to be a *member* by the
Church ; but bidden to *pray* , &c. And I
would ask him this question ; Whether a
civill conversation , attending upon the *Or-*
dinances , without any *positive* signes of *ho-*
linesse , be not sufficient to the *Church* , to
owne a man to be a *member* ?

Qu. 5. 'What shall Ministers doe, while Government is unsettled, and people opposite to wayes of Reformation? I would desire no better answer, then what himselfe gives, in this very place. p. 170. speaking to particular Ministers: 'If you cannot with the godly partie of your Congregation, joyn your selfe fitly to some well constituted Church, then may the Minister, by his own Authority (without Elders) putt back such as hee knowes to be unfit; and so administer it at home: This seemes safer then a totall disuse of the Sacrament, or then the abuse of it, by admitting all. This is good counsell; if he had followed it himselfe; I onely adde, this seemes farre safer, then with his godly party to separate into another Congregation, to the scandal & provocation of the rest, who are left without the Sacrament at home; and yet many, if not most of them, neither ignorant nor scandalous.'

Qu. 6. 'Who are fit to come to the Lords Table? and what are the qualifications, which may be justly required? The qualifications are well given by himselfe; for knowledge and practice. Onely we thinke it a very difficult thing, to determine the minimum quod sic; what is the least measure of knowledge required, to fit for the Sacraments; and the quality is rather to be weighed, then the quantity. If there be but so much light

as possibly may let in Christ into the soule, though it do not appeare, that Christ is really come in: I should doubt whether he should be refused, as ignorant. And so for practice; his 4 qualifications are good; I onely note. 1. That two of them are negative. 1. *He must not be a companion of wicked men; nor 2. guilty of any grosse scandalous sinne lived in.* Onely some would say, that some lesser sinnes lived in, may be scandalous, and deserve exclusion from, not onely the Sacrament, but the Church, if obstinately continued in. 2. The affirmative ones. 1. *He must frequent the company of godly men; 2. He must performe religious duties in private, as in publick.* These must not be strained too hard, because in some places there are few godly to company with; and some persons of vulgar breeding, and unlearned, are not able to performe all Religious duties in their families. 3. All these may be found in a *cunning hypocrite*, in greater measure, then in one truly gracious; and so the former may be admitted, and the latter excluded. It were therefore safer for the Minister, to admit upon the Negative, (as was said by himselfe) to exclude none, that are neither ignorant, nor scandalous: And this, I suppose is the *Gospell middle way*, and the way to *helineſſe and peace*.



Some *Animadversions*
UPON
M^r HUMPHRYES
Second *Vindication* ; Which
may serve for Answer to J. Timsons
larger Booke.

HIS Reverend Author having put out two Books before, concerning *Promiscuous Admision* of all (not excommunicated) to the *Lords Supper*, (which were undertaken by others) and finding belike, some things not so soundly asserted, or so strongly managed by him, as he could wish, hath here (upon second and more serious thoughts) more concisely stated the question, and cast out this (as his *Gantlet*) to any that shall please to take it up. Whereupon (for love to the truth, and this poore *Churches* peace) I have made bold to consider, what may be *objected* against his *way*, and also what may be *suggested* to decide this so *troublousome* a *controversie*. The truth (as I humbly suppose) lies in the middle, be-

twcen

tween him and his *Adherents* on the one side, and Mr. *Sanders* and his *Assistants* on the other ; the one part admits all promiscuously, though ignorant and scandalous, the other excludes all, not visibly at least *rege-nerate*. Certainly, if the *Government* of the *Church* were settled, both these might be prevented, together with the sad consequents thereof ; *separation* on the one side, and *profaneness* on the other. For some men whilst they have striven to make the *Church* purer than the *Rule* of the word requires, have fallen into *separation*, either into a *New Church*, or from a *true Church*, by with-drawing the *choicest members*, and so *un-churching* and *unmembring* all the rest. Others whiles they *admit all*, the grossly *ignorant* and profanely *scandalous*, have as much *obstructed* and disturbed our so much desired *Reformation* ; yea, and have furthered the *sad separations* no less than the other, giving them (how justly I say not) occasion, by their *sinfull mixtures*, to separate from their owne *Congregations* ; which hath bred a *deadly feud* amongst their people. It were a *blessed thing*, if any could *reconcile* these differences, and *unite* and settle this *Church* in a well grounded peace. To which purpose, I shall consider *indifferently*, what each Party sayes for it selfe, and (as I can, by *Gods assistance*) shew the *mistakes* on both

both fides, and what is the true way of the Gospell between them both : And first I shall undertake Mr Humphryes second vindication, and then Mr Sanders his Antidiatribe, discussing the strength of both ; And first of the vindication.

Sect. I.

For the right stating of the Question, our Author proceeds by way of laying downe some Propositions which may conduce thereunto : The first whereof is this. *'That the Church of God in the Gospell times is of the same nature and extent, that the Jewish Church was, in respect of the members thereof, and that in these two things,* 1. *That as the Church of the Jewes, was a nationall Church, so there may (in a right sense) bee nationall Churches now; whole Nations becoming Christians : 2. That as the particular members of that Church, were all of them called the people of God, an holy people, though many of them were ignorant. Is. 1. 3. &c. and many of them wicked, Psal. 81. 11. &c. yet joynly owned as his people ; so it is now in the Church Christian, all the members thereof are called Saints, Believers, Disciples, &c. and so accounted by the New Testament, as many places do evince, which hee hath largely cited. The same Covenant that was made with Abraham, and his Posterity : *'I will be their God and**

‘ and they shall be my people, is made with the *Corinthians*, and so with all other Churches, 2 Cor. 6. 16. This he does, to oppose against them who deny any *Nationall or Catholick visible Church*, allowing onely *Congregationall* ; as also against them (the same men) who acknowledg no *Church members*, but at least *visible Saints*, or (as they speake) *visiblly regenerate* : Thus far well, as I suppose.

Sect. 2.

Secondly, because some men (and they eminent) doe restraine the *Church* and *Covenant* onely to the *regenerate*, making the rest, not *really*, but nominally and *equivocally* members ; hee gives a distinction of the *Covenant* into two parts or degrees. 1. ‘ The *Covenant* (sayes hee) may be considered in the *speciall grace*, and *internall administration* thereof, and thus it belongs only to the *regenerate*. 2. Or in the *generall grace* and *externall administration* of the *Ordinances*, and thus it belongs to the *whole Church* as *visible*, and to the *severall members* alike. which he proves by thirteene cogent arguments, as I conceive. Onely one thing would have been cleared, what his opposites mean by *Regenerate*, when they say, the *Covenant* belongs onely to such, and such onely are *Church members* : They may mean it either of *really regenerate* and so some doe take it, that

that none but such have *Interest* in the Church or Covenant: or of *visibly* regenerate, that is, of such as may probably, if not certainly, be concluded to be regenerate, if the heart be but answerable to their profession. Hereby excluding all *ignorant* and *scandalous* from being *Members*; yea, and all that want *positive signes* of their regeneration. And it is evident that some of his opposites speake either *expressly*, or very suspiciously, this language; as if none were *Disciples* or members, or had any right to some *Ordinances*, but either *really* regenerate as some, or *visibly*, such as others, as shall appear hereafter. I shall leave them to answer his Arguments.

Set. 3.

His third proposition is this: 'That unto the Church, under that notion, as his Church or People, the Lord hath vouchsafed his Ordinances, by way of priviledge and distinction from the World. And this he proves by Scriptures sufficiently, for the Jewish administration: But it is a question, whether the great Ordinance of preaching, at least, be not by Christ himselfe extended as a priviledge to the very Heathen: 'Goe teach all Nations, preach the Gospell to every Creature; which if they entertain, they have gradually right to the other Ordinances. 'Tis true, there is some little dif-

L ference

See him, p. 14. f. It ference between a *Christian* admitted into the Church, and an *Heathen* not yet admitted, belongs to the world in hearing the Word; one partakes of it, as in regard of a Member, the other as a *Man*, that may be a publication, member: but it may be said to be a privileged tender, and to both, in severall degrees. Hence our *D*ivines say well, *That the right administration of the Word and Sacraments are the notes of a true Church*: But this is not to be stood upon: that which I would have observed is, that he saith; *This priviledge of Ordinances, or this donation of Ordinances, by way of priviledge to the Church, is a thing to be stood upon as very considerable; not only because (as he sayes) else if we let this advantage fal, we shal presently level a Christian with an Heathen, &c.* for that need not always be, as we shal shew hereafter.

Nor yet only *Because the Lord hath appointed these his Ordinances (whereby the advantage of them doth appeare) to bee the ordinary meanes of bestowing his effectuall grace, which hee hath indefinitely promised in the case thereof; for so they are remorely appointed to the Heathen*: But also, because this consideration of Ordinances, as priviledges, will require some speciaall qualifications, more or lesse to the actnall enjoying of them. As to *Baptisme* of an *Heathen*, is required entertainment of the Word, conversion from his *Idolatry*, and profession of *Faith*.

Faith: And to the *Lords Supper*, Knowledge, Faith and Repentance.

Now this I observe, as a ground of his, and his *Adharents* errorr, in their promiscuous admission to the *Lords Supper*, that they looke upon that *Ordinance* onely as a duty, and then require all *Church members* peremptorily to receive it, (though sometimes they speake otherwile) and forget that it is a *priviledge*, and therefore presupposes some *fitnesse* in those that must partake thereof. A child hath many *priviledges* by nature which a *Servant* hath not; but is not alwayes *qualified* to enjoy them. As, hee may not have the *use* of his *Inheritance*, till he bee at age of *Discretion*: So, he may by some *misdemeanour* be turn'd from his Fathers Table, though not turn'd out of doores; yet it was both his *duty* to wait on his Father at the Table, & his *priviledge* to sit at it (which *Servants* have not). A *meere duty* binds alwayes, when occasion calls to performe it; but if it be also a *priviledge*, then onely when fit to enjoy it. A child hath right to *Baptism*, a youth to *hearing* the *Word* and *Prayer*, but are not *qualified* for the *Supper*, till they have *knowledge*, and some *profession*: so say, his *Adversaries* of the *ignorant* and *scandalous*; and this himselfe will go neer to grant in the next Section.

Sect. 4.

His fourth proposition is this: Upon this

latitude of the Covenant, and this priviledg
of Ordinances, belonging thus to the Church
as an essentiaall markē thereof, it must follow
that every member in *statu quo*, must have
a right devolued on him, or flowing to him
from that relation as a Member. But this
will not passe for currant, without a double
distinction.

1. Between a right to the effectuall bene-
fits held forth i[n] an Ordinance, (as the *Lords
Supper*) and the right to the *externall Ordin-*
ance. The former right indeed belongs
to none but the *regenerate*, the latter to all
within the Church, to all alike that are
Members. But this is improperly spoken:
for the benefits of that Ordinance are held
forth (at least *conditionally*) to all, as well as
the *Ordinance* it self. Suppose a man elected,
but not yet regenerated; it would be hard to
say, the benefits did not belong to him, as wel
as the *Ordinance* it self; and because we can-
not tell who are *regenerate*, we are to ten-
der the *benefits* to all, as well as the *Ordin-*
ance it self; God having appointed this
Ordinance (as he said above) to be the *ordi-*
nary means of bestowing his effectuall *grace*,
promised in the use thereof. 2. The other
part is also untruly asserted, (without a
nother distinction) That the *Ordinance*
belongs to all within the Church, to all alike
that are members. For then *Children* and
others, should have the same right to the
Lords

Lords Supper, as well as men of yeares, for
they are members: Hee therefore distin-
guishes againe.

2. Between a right, and use of that right:
though this right unto all the Ordinances be
in common, it must be acknowledged for the
use and actual partaking of some Ordinan-
ces (as the Lords Supper) there is a differ-
ence to be put, between such as are not of
age or capacity, (as Infants, Idiots, distra-
eted, &c.) and other members. The mean-
ing is, there may be a *jus ad rem*, where
there is not yet a *jus in re*: some qualifica-
tions being required to the actuall partaking
of some priviledges; His reason of that dif-
ference is good. Because the use of a right,
is not of so large extent as the right is. Now
this I thinke yeelds the question: for then,
though there be a remote right, and a duty,
common to all remotely, even Children and
Idiots, &c. (for they have a right, though
they cannot use it) to receive the Supper;
yet as it is a priviledge, some qualifications
are required to actuall partaking of it: And if he limit it to Infants, &c. he meer-
ly beggs the question: We say, there ought
to be a distinction between the worthy and
unworthy; betwixt such as are in a ca-
pacity to improve the Sacrament to profit,
and such as cannot; and such are the igno-
rant and scandalous: I shall adde his owne

words; *A man may have a right to a thing, or to doe a thing (as his duty) and yet it is impossible for him to use it, or do it; and that impossibility, though it doe not disoblige and excuse him from the use or duty (as he sayes), yet it may suspend him from the use or doing of it; because either he cannot do it, or cannot doe it well, but will abuse and prophan it.* And we say, it is not for want of right, that *ignorant or scandalous* are kept from the Sacrament, (that is, the first or remote right) but because, they cannot use their right, *Where such an activity is required, as they are not capable of.* I can give him an instance of some Persons, who are neither *Infants*, nor *Idiots*, nor *distracted*, who yet are, in his own judgment, not in a capacity to improve the Sacrament to their profit, or the honour of Christ; as *viz.* *Youths* often or eleven years old, who have the use of reason, and yet are not admitted to the Sacrament (such were the *Catechumeni* of old) Not because they had no right to it, but because *They cannot use the same right here, where such an activity is required, as they are not capable of:* and here is a kind of suspension. Now that we argue aright from this parity, we shall make good in the next.

But first we desire to put out of the Question

ition one term, by him, and (it seems) by others inserted, that is, the *unregenerate*: we wonder why any should affirme, that such have no right to the Sacrament; if they meane, the *jus ad rem*, the first right; for that sure they have: and our question is onely of the *jus in re*, or use of that right, which if any deny to persons *unregenerate* absolutely, they may as well deny them the use of all other Ordinances. If they meane it of *visibly unregenerate*, as declared by grosse ignorance and scandalous conversation, and so intend it of the *second right*, to the actuall partaking of that Sacrament, we assert the same, and shall try the strength of his Arguments against this parity.

I. 'Because in the one (the ignorant or scandalous) they stand wholly on the point of right; but in the other, Infants, &c. we look only on the use of that right. The *unregenerate* (say they) have no right to the Sacrament; and if visibly so, they must be excluded. But this, I suppose, is a mistake, (or if any say so, let them answer for themselves) for we do not stand upon the point of right, that is, the first right onely; but say, the ignorant and scandalous have a right, but have no ability to manage that right, (as Infants, &c. have not) and therefore are to be excluded. And if they should say, the

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unregenerate, as such, have no right, not the first right; it matters not whether they be visibly ignorant or scandalous; for knowing and civill-honest men, (whom they account unregenerate) are as well to be excluded as the other. But saies he; *It is mem-*

bership only that gives right. True, that alone gives the first right, but not the second, the use of that right. A Child hath

right to his Fathers table, but yet, for some misdemeanour, may be shut out from it; not because he had no right, but because he abused his right. So it is here: The grossly ignorant and scandalous have a right remote, but being at present not able to improve that Ordinance, they are to be suspended from the use of that right. And the argument is good à pari. The difference then pretended

is none; *The one (saies he) cannot for want of reason manage their right, and are exempted; the other do not, and are faulty.* But we say, they agree both, that they can-

not; with this difference, that this impotence in Infants, &c. is only negative, and so faultlesse; but the other is privative, affected ignorance, and wilfull disobedience, and so, as faulty, deserving some censure, at least by Suspension from such a priviledge. Yea, some children of nine or ten years old, have a better principle of reverence towards God, than some of thirty or forty.

2. They

2. They differ (saies he) in point of duty. There is a command ; " Let a man examine himself, and so let him eat, discerning the Lords body. This command obliges not Infants, &c. but scandalous and ignorant are bound to examine themselves, &c. and if they do it not, it is their sin. But this is mislaid ; He should have thus argued : There is a command for men of years and discretion to receive the Sacrament, and if they do it not, it is their sin. But there is no command for Infants to receive the Sacraments and that makes the difference. If thus propounded, I would answer : 1. There is a command for children, that are members of the Church, to observe all Christs Ordinances ; but the meaning is, when they are of discretion, to improve them well : Say the same of the ignorant and scandalous ; they have a right to the Supper as a priviledge ; but they are not to have the use of that right, till they are able to improve it, to the honour of God, and their own good. It is yet more clear, in Idiots of years, and distracted ones, who have (as he said afore) one and the same right to the Ordinance, as the ignorant and scandalous. And being of years, are more immediately under the command of receiving and examining themselves ; but are excluded, because they cannot examine themselves. We put another Instance.

stance. Children born in the Church, have right to the Supper, when at years of discretion, as we use to speak; then the command to examine themselves, falls upon them. But we may suppose them so ignorantly brought up, that they cannot examine themselves no better, than a childe of seven or eight years old. What saies he to this case? They cannot examine themselves; shall they be admitted, because members from their infancy? If not, here is our suspension: If so, its contrary to the Apostles Logick and Divinity: "If they only that can examine themselves, and discern the Lords body, must receive the Supper; then they that cannot examine themselves, must not receive it. But these in the case, cannot examine themselves: Ergo. He answers; "An ignorant person cannot examine himselfe, as well as a knowing Christian; but he can examine though, so far, that he is bound to it; he is bound to do what he can, as in hearing and praying, &c. But we suppose him so ignorant, as a very Heathen, (such too many there are) though bred up in the Church, that cannot tell whether Christ was a man or a woman, &c. Will he have such to be admitted? were it not fitter and better to defer them till they have gotten knowledge? He saies peremptorily, No. "It is a rule, which can never be taken off, that man impo-

“ impotence, in the manner of performance
“ of a duty, must not make void Gods autho-
“ rity in the substance. I shall put him a case.
God commanded every *Israelite* to keep the
Passover, yet forbade any that was *unclean*
to eat of it: Which of these shall be neglected?
for one of them must, and that under *perill*
of cutting off. In reason, the *latter* should
give place to the former, the *prohibition* to
the *precept*; but it was not so, but another
month was appointed, when he was *clean*.
Christ commands members of age, to *re-*
ceive the *Sacrament*; but the *Apostle* forbids
it, unless they can *examine* themselves;
Which shall be obeyed? The *latter*, as the
true meaning of the former. Men must not
receive, that cannot *examine* themselves;
therefore they may be denied it, till another
Sacrament, that they can *examine* themselves.
Besides, in naturall *morall* commands, a mans
impotence in doing the duty, may not *ex-*
empt him from doing it, as well as he can;
as to *pray*, or *hear*, as well as he can; to *love*
God, &c. as well as he can: But in *positive*
commands, the thing commanded being a
priviledge as well as a *duty*, there are *quali-*
fications required, which being wanting,
they are to be *deforred*, rather than done
amisse. Yea, in the *Sacrament* it selfe, a
weaknesse of *acknowledgement*, *repentance*, or
faith, does not exempt from receiving, (the
Ordinance

Ordinance being appointed for strength:)
but grosse ignorance and profanesse may
exclude him out of the Church, and there-
fore from his priviledge and duty also (at
present) of receiving. I may add, Excom-
munication it selfe does not totally deprive a
the party of his right to Ordinances, nor
exempt him from the duties of praying, hear-
ing, receiving, &c. yet is he justly barred
from the use of that right by the Church.
We say the same of an ignorant and scanda-
lous person; his right to the Supper wanting
due qualifications, may be suspended; unlesse
he have something more to say against it.

3. That he hath thus: "Children are not
"to be admitted to the Sacraments, because
"they are not proper objets of Church-cen-
"sures, in point of offending; but so are
"grown persons though never so ignorant.
This reduced into an argument, would be
thus: "Those that are under Church-cen-
"sures, have right to the Sacrament; but
"ignorant and scandalous are under
"Church-censures for their misdemeanours;
"therefore they have right to the Sacrament.
We can grant him the whole argument.
They have a right to the Sacrament, being
members; but we say, they are not to have
the use of that right, remaining such. That's
the question, to which this saies nothing.
The argument might better be inverted;
"Those

¶ Those that wil misdemean themselves at the
Sacrament, ought by the Church to be sus-
pended from it; but ignorant and scanda-
lous will misdemean themselves: Ergo,
they ought to be suspended, &c. He is little
beholden to J. T. for his assistance. If they ^{Ib. p. 5.}
mean it of remote right, *jus ad rem*, we
grant they have it; if of the use of that
right, they poorly beg the question. And it
would be cleared, how they can say; *Grown*
men being ignorant, are objects of Church-
censures, for their misdemeanours. When
he allowes, yea requires, the most ignorant
to come to the Sacrament, as their *duty*;
then can they not be censured for their *ig-*
norance (which he affirms hereafter;) and
if they may, what *censure* is fitter than
suspension; for they do not deserve *excom-*
munication, meerly for their *ignorance*, un-
less they be *obstinate*. In a word, Children
are not therefore barred the Sacrament, be-
cause they are not lyable to *Church-cen-*
sures, but because they cannot *examine*
themselves, nor *improve* that *Ordinance*
for profit. And such are *ignorant* and *scandalous*, and so still the *parity* holds. But he
addes.

4. *The non-admission of Infants, &c.*
is the office of every single Minister, be-
longing to the right administering of the
Ordinance. And that precept, Let a man
examine

‘ examine, &c. is sufficient to do it. But exclusion of ignorant, &c. is an act of jurisdiction, belonging (as they say) to the Elders. What if we compose this controversy, thus. Supposing the exclusion of ignorant and scandalous, to be an act of jurisdiction in the Eldership, where one is established; yet it may be the office of a single Minister, belonging to the right administration of the Ordinance, where there is no Eldership. It is an act of prudence in him, not of jurisdiction, as judicious Mr. Blake largely and strongly proves, Cov. seal, pag. 253. &c. And look as it is not a censure or punishment to children or youths, that are not able to examine themselves, or discern the Lord's body, but rather a kindness, to prevent a mischief: So say we, it is to the ignorant and scandalous, who are as unable to examine, &c. as children. And this he grants, pag. 29. I confess, if you will say, some are so grossly ignorant, that not capable at present to learn by publick teaching, you may have the liberty for me, to number them amongst Idiots, &c. and deal with them accordingly. But he need not question whether there be such, for too many such there are. But he hath yet another.

5. ‘ The Ordinances are all to be used only for edification. But, say we, the ignorant and scandalous cannot receive the Sacrament,

in *statu quo*, to their edification, any more than children, &c. He will prove they can;

1. *The ignorant, if the Minister speak of mans misery, redemption by Christ, &c. who can deny, but that they may receive instruction at this time.* So may a youth of nine or ten years old, yet not thought fit to receive, till he hath some *devotion*; as he J. Timf.p. cites and allowes out of *Aquinas*, pag. 30. ^{21.}

Religious

devotion.

Let but those we shut out stay, till they have *instruction and devotion*, and we shall admit them. The children of the *Jewes*, though they were capable *literally*, to eat the *Passover* at six or seven; yet were not admitted till twelve years old, say the *Rabbines*; and were first to be instructed in the *mystery* of it: *When thy children shall ask thee, What mean you by this service, &c?* Exod. 12. 26. &c. So much more here, when the *mystery* is far deeper, and the service more *spirituall*, ought there to be, both *instruction and devotion*. Every *use* of reason will not serve, for that may be at eight or nine; but when *devotion* also comes with it. 2. For the *scandalous* to be admitted, he saies: *This Sacrament is a sin-aggravating, heart-breaking Ordinance, (from learned Mr. Blake) let but a right application be made, what more effectuall to break his heart.* True; yet Mr. Blake will not allow the *ignorant, or profanely scandalous*, to come to it;

it; because they either cannot, as the ignorant, or will not, as the scandalous, apply it so, as he requires, but rather harden by admission. See him, Cov. Seal. pag. 230. 238. But he saies: 'I say, this Ordinance is a means of edification and salvation, and therefore unto some likewise of conversion. This is also in question, and therefore must not be begged: Mr. Blake, who holds, it may tend to work regeneration in some, yet makes it most improbable, if not impossible, that the persons excepted should finde it so to them. But he will prove it from the saying of the London Divines, whence he argues thus: 'If the Lord hath appointed all his Ordinances for the edification of the whole Church, and there be some unregenerate in the Church; then is the Sacrament appointed for some unregenerate mens conversion; otherwise they cannot at all be edified unto salvation. This consequence is denied, the arguing is fallacious: For, though all the Ordinances be appointed for edification, yet not all for conversion of every particular man. Those Divines understood it respectively to the whole Church; some for instruction and conversion, as the Word; some for confirmation of grace begun, as the Sacrament; all for edification, but not to all alike. His second argument is like the former: 'Actuall receiving of the Sacrament,

is a solemn means of application of the Covenant to a mans life, according to his estate; of salvation, if he believe and repent, & Contrà. Ergo, The ignorant and scandalous may receive it. This consequence is again denied; for if this be good, why are not youths admitted; yea, why are heathens and excommunicate persons excluded from so solemn means of their conversion? They have knowledge sufficient, and more likely to apply it, than ignorant and scandalous; but are excluded, not because they wanted right, but had forfeited the use of that right to the Church. At last he confutes himself, and his own arguments; for thus he saies: 'I conceive, that a forbearance sometimes (of the Sacrament) may be pionfly advised, upon the account of prudence and the solemnity of the Ordinance, to do more good by it; but this will not come up to a necessity. Now this confutes his prime argument, from the command of God, which makes it a duty for such to receive; and then this rule comes in, which can never be taken off: 'That, mans impotency in the manner, must not make void Gods authority in the substance, p. 26. Who may then take upon him to advise such to forbear their duty, and put them upon sinning? But of this, more again anon.

Sect. 6.

He now comes to state the question, from
M. the

the premises in the former Sections; 'The result of all is this, That there is no person of discretion within the Church, can be debarred any publick Ordinance, (as the Sacrament) before he be turned out of the Church. But 1. Youths under sixteen, have discretion, and yet in the prudence of the Church, were not admitted to the Sacrament; which is a negative suspension. 2. He seemed afore to require in such, not only discretion, but devotion. 3. Our ignorant ones (we say) want discretion at the years of discretion, as Mr. Blake sayes, pag. 230. and our scandalous ones sometimes want discretion, and alwaies devotion; ergo, to be debarred. His argument is like the former; 'Every Church member, in statu quo, is in Christ, is in communion, (the Sacrament being a token of communion;) Ergo, his right is made good to it. The first right to every member, in statu quo, is good; but not the second, which is the use of that right, till he be qualified for it, as was said above.

See his

Rejoynd. Here he inclines to them, 'Who think, p. 21. 'that those that are excommunicated, de J. Timl. p. 16. calls it, jure, (that, is justly excommunicable) That knack, though not de facto, whose scandal and im- of Excom- peniencie is evident to the Churh, may be municable. dealt with, as with such as are de facto excommu-

Sect. 7.

‘ excommunicated, when it may be like to do good. But 1. If he grants this, he yields suspension; for it is not yet excommunication, till the sentence be legally denounced. 2. Why may not a Minister alone, in prudence, deal so with an ignorant, and known scandalous person, for his greater good? 3. There can be no necessity to dispense with a command of God, if they be bound to receive, till they be turned out of the Church, (as he said afores) there can be no pinch to put a Minister upon it: *All must come, till they be, de facto, excommunicated; which he proves thus.*

1. From 1 Cor. 5. *Not to keep company;* p. 38. He and 2 Thess. 3. 14. which speak of, or imply a sentence of judgment passed upon the offenders. But he overthrowes or weakens to prove ex- these Texts, for excommunication; by making a question, whether that judging in those Texts, be authoritatiue or privatiue only. If the latter, ‘ they will not reach to the Sacrament. And thus he scruples again, pag. 90. &c.

2. ‘ It seems not reasonable, that a penalty should be inflicted in a person, before a judgment. But, that suspension which we plead for, is no punishment, nor juridicall act, but an act of prudence in a single Minister; not a punishment, because it is for the advantage of him that is denied it, not be-

ing able to improve it for his benefit, but may be *hurtfull* to him; as poyson, or raw fruit, denied by a *Mother* to her child. Not a juridicall act, for it is done by one *Minister* in *prudence*; and jurisdiction is not allowed to one *Officer*. See *Mr. Blake Cov. seal.* pag. 253. 257.

3. *Because the inconveniences may be many and dangerous, if such power be allowed a Minister.* So there may be, if it be placed elsewhere, by the corruption of men. A *Mother* may have power to deny her childe *raw* fruit; allow this, and a *step-mother* may deny the childe *bread*: yet the power must not be denied to a *Mother*. So, its supposed the *Minister* is *prudent* and *just*, and will do nothing, but where he sees cause to detain the *Sacrament* from a man. It was the judgment of *Beza* and some others, *That if a Minister with his own eyes, saw a man do something, that deserved exclusion from the Supper; yet he might not authoritatively prohibit him, till convened, convicted, and lawfully condemned.* Wherein, I think, he went too far; for, suppose he saw him *drunk* ore night, or that morning, the *Sacrament* was to be delivered; would they admit such a man to it, whose offence is 1. *notorious*, 2. *open*, 3. *actuall*? wherein he *allowes* the *Church* to deal with him, as one *excommunicated*, pag. 40. Unless

leffe Beza's words be taken of *authoritative exclusion*; a Minister cannot *juridically* do it, but in a *prudentiall* way, he may refuse to give it: which our *Author* yields.

4. *Because exclusion from the Sacrament is not to be allowed by any means, but upon the account of discipline.* Which he seconds by the judgment of Mr. Gears: *To exclude from the Lords Supper is an ecclesiastical punishment, and supposes a censure.* But both these are by us denied: *Suspension is a prudentiall act, and no juridicall censure in the Minister, and therefore is no punishment to the offender, but an advantage, as Mr. Blake speaks.* Hear what himselfe saies, pag. 51. *That cannot be in way of punishment, that is to preserve a person from that which is noxious, and can be no waies any good unto him.* But, say we, *A Sacrament cannot but be noxious to an ignorant and scandalous person.* Indeed, if it was denied to a person, fit and *worthy*, by *Gospell-rule*; it were to him a *punishment*, and an *injury*, because it is the denyall of a *priviledge*, much for his benefit; yea, though it was done by an *ecclesiastical censure*. But being denied only in a way of *prudence*, to preserve the person from that which is *noxious*, it is no *injury* or *Punishment*, but a *favour*; because though it be his *priviledge*, in regard of his *first right*, yet not in regard

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of the use of that right, he being not qualified for the enjoyment of it, as was said above.

Sect. 8.

That there is a distinction to be put, between *Discipline* and *Worship*, is easily granted: Exercise of the *Keyes* is one thing, and use of *Ordinances*, as acts of *Worship*, is another. But the question is, whether *discipline* may not be exercised in matters of *worship*; that is, whether a man offending in *worship*, may not be censured or suspended; particularly, whether an *ignorant* and *scandalous* person, offering to come to the *Sacrament*, may not be refused by the *Church* officers, one or more? And this no man (but an *Erasitian*) will or can deny: but whether by *suspension*, as some, or by *excommunication*, as others, is another question; as also, whether by an *Eldership*, or by a single *Minister*, in case there be no *discipline* settled. But how does he apply that his distinction? He tells us; 'There are two extremes concerning free admission to the *Lords Supper*: on the one hand, such who are too large, as the *Erasitians*; on the other, such as are too strict against it, as *Independents*, and such like. There are some (saies he) that plead for free admission, not only in regard of *worship*, but of *discipline* also: others that plead against it, not only in point of *discipline*,

discipline, but of worship also? What means he by this? If he should apply the distinction right, he must mean, that some would have no discipline in worship at all, that is, no government in the Church at all, as the *Erastians*. Others, that plead for discipline in worship, that persons unfit for such a worship, be kept away from that worship. But then himselfe will fall under one of the extremes, for he allowes discipline in worship, viz. excommunication of the scandalous from the Sacrament; yet he would fain be in the middle. But I suppose he is in the first extreme, of those that are too large in their admission of all. The *Erastians* and he agree in this, that all are promiscuously to be admitted to the Sacrament; only they differ in this, that they deny any discipline in the Church; he denies any discipline to be in the *Ordinance* of the Supper; no suspension or exclusion from it, till they be excommunicated. For thus he saies; *I do assert, that* Pag. 47.
there is no Scripture for the exclusion
of any from this Sacrament, without dis-
cipline, &c. but that the receiving thereof
is as free and universall to all members, as
other parts of Church-communion. Now this (say we) is one extreme. The other is of those that say; *The Sacrament requires*
truth of grace in the receivers: unless a
man be regenerate on his own part, he is for-

‘ bidden to come, and consequently, unlesse
‘ upon tryall and examination, there be some
‘ evidence he is visibly such, on the Churches
‘ part, he must not be admitted. Then the
middle is (not his, but) of those, that ad-
mit all such as are not visibly ignorant and
scandalous, whether they be regenerate re-
ally or no; and exclude only those that are
ignorant and scandalous. Let him call this
exclusion an act of discipline, or an act of
prudence, as he pleases. But it seemes he
means by worship, an advancing the Sacra-
ment above other Ordinances; ‘ That those
‘ who have right to all other Ordinances of
‘ worship, as Baptized members, are denied to
have any right to the Sacrament. But him-
selfe cannot deny, but some that have a first
right to all Ordinances, have not yet the
use of that right, as children, &c. If this be
an advancing of the Sacrament, himselfe is
guilty of it. But all the advancement that
we make of the Sacrament, is of Christ’s
own making; requiring more qualifications
to one Ordinance than another. For in-
stance, as afore; An heathen hath liberty to
hear the Word, but hath no right to Bap-
tisme, without conversion, and profession of
faith. Our children and youths have a right
to this Sacrament, but not to enjoy it, till
they have knowledge, faith, repentance.

But (saies he) ‘ The same qualifications
‘ are

are required to effectuall prayer, and other parts of worship; and the want hereof puts no bar to them, &c. This is a mistake; the same qualifications are not required to all parts of worship, in respect to admission to them, as was instanced above very now. And though we approve not of those arguments of some, by him produced, pag. 49. 'The Sacrament is appointed only for the regenerate, &c. Yet we say, the arguments for exclusion of some from the Sacrament, are to be taken from the nature of the Sacrament, as distinct from other parts of worship; ' Then (saies he) must they be excluded, if there were no discipline. True, we affirm the ignorant and scandalous should be excluded, if there were no discipline, and that by the Minister alone, if there be no Eldership; not as an act of vindictive or distributive justice, but as an act of prudentiall care, and favour to the unworthy. His illustration will serve us very well; 'A godly Father shuts his stubborn Son from prayers, or from his table; but does not turn him out of doores. So does the wise and prudent Minister, exclude the ignorant and scandalous from the Table of the Lord, not out of the Church. It is not, because the comming to prayers by the Son, or their comming to the Table, is not their duty and privilege; but because they cannot improve their right to their own profit. The

Scrip-

Scripture therefore does not leave every man free, in the use of this Ordinance, as in others, 'till he be legally deprived of the same by a juridicall censure; as he affirmeſ.

Pag. 51.

That the debarring of ſome from the Sacrament, is an act of the power of order, belonging to the Minister ſingly, (at leaſt in a caſe of neceſſity, when there is no discipline ſettled) is not the opinion of the Schoolmen only, but of many judicious Presbyterian Divines, who ſee cauſe to recall that principle of former times, 'That it was an act only of an Eldership; and their reaſons are very ſtrong: See Mr. Blake, ubi ſupra. And this may be added, for further ſatisfaction in the queſtion; That if excommunication be an act of a Presbytery, as being a mighty bneſſe, to caſt a man out of the Church unto Satan, and not fit to be left to the will of one ſingle man; yet ſuſpension, being only a withholding of the Sacrament in his own Church, from an ignorant and ſcandalous person, in a way of a leſſe, it not being fit to uſe the utmoſt remedy at firſt; and in a way of preparation to excommunication, if the person continue obſtinate; may reasonably be entrusted with every Minister in his own Congregation. The Schoolmen indeed went upon an higher, but falſe ground; viz. Chrifts corporall preſence in the Sacrament, and ſo rais'd this Ordinance above others:

But

But yet they had other arguments, to place suspension in a Minister, besides that; as appears by Suarez and others, who dispute the point. See Mr. Blake, pag. 249.

Sect. 9.

His two questions here propounded, as the substance of the controverie, about free admission, will easily be resolved by those, who hold exclusion from the Sacrament, to be a prudential act, belonging to every Minister, in the right administration of this Ordinance. 1. For it hath been made appear, that persons rightly *impriviledged*, and actually possessed of other parts of Church-communion, being *baptized members*, &c. may be suspended, not from their *first right*, (which perhaps remains to one *excommunicated*) but from the *use* of that right, for their want of *qualifications*, suitable to the enjoyment of it. And then for the second question, it is *mistrated*; it should not be, Whether there be any *juridicall censure* of *suspension* to be proved from *Scripture*; but, Whether there be a *prudentiall way* of *suspension*, distinct from *excommunication*. Hincmar saies, 'In a prudentiall way of advise, something may be granted and wished, but not as necessary. But what means he by necessary? that a Minister may advise a scandalous or ignorant person to forbear coming, but not exclude him if he venture

to

to come? If so he mean, we say, It is necessary for a Minister to keep him away, or deny him the Sacrament, in such a case, as a necessary duty of his office, in the right administration of that Ordinance: as it is necessary for him doctrinally, to rebuke and bind impenitent sinners. And if he have any thing to say against this, we shall try it.

Sect. 10.

The over-rigid exaction of some, in the admission of members to Church communion, and to this Sacrament in particular, hath been, is, and will be, the ground of division to the Church but a discreet prudential separation of the ignorant and scandalous from this Ordinance, can be no just ground of separation at all; unless to them that are such: and I know not, whether to such; for they will confess, if seriously put to it, that all should not promiscuously be admitted; particularly, not the ignorant and scandalous. And making suspension only an act of prudent office-care, as we do, will enervate the force of all his arguments here repeated, from his premises, which conclude only against juridical suspension. Yet, we shall briefly consider their strength.

1. That place, 1 Cor. 11. will afford this argument against the comming of those unworthy persons to the Sacrament: 'Those that cannot examine themselves, ought not

to

to come to the Sacrament, and consequently,
if known to be such, it belongs to the right
administration of that Ordinance, that the
Minister keep them away. 2. Let the Cove-
nant (as he desreth) be laid down in that
latitude, which Scripture allowes ; yet the
Seal must not necessarily be as large as the
Covenant. Himselfe hath distinguished be-
tween the right, and the use of that right ;
they are not both of one extent. So do we
also, of right to the Covenant, and right to
the seal ; many have right to the first, which
yet have not actuall right to the second, as
was proved above. 3. Let the Sacraments be
look'd upon, as instituted for the visible
Church, unregenerate as well as regenerate,
and the rest. Yet being priviledges, they re-
quire qualifications to make men capable of
the use of them ; particularly the Sacra-
ments, both of them, presuppose conversion,
and are not ordinarily converting, but con-
firming Ordinances : Yet, because there is
a double conversion, one of an Heathen, to
accept of the Christian faith ; another of an
unregenerate Christian, to true and reall
faith ; This latter is not the rule of the
Church, and therefore unregenerate in the
second sense, are capable of Sacraments. The
former conversion is required to both the
Sacraments. An Heathen may not be ad-
mitted to the seal of baptism, till he be con-
verted ;

verted; and a regenerate person may be so ill qualified, by being scandalous, that he may be debarred from his privilege of the other Sacrament, for a time. But he saies: 'The Sacrament is no converting Ordinance to the Heathen, (nor confirming) because it is no Ordinance for them at all, but for the Church. This hath been spoken to, above. It may be said, the Sacraments, as the Word it selfe, are more or lesse remote-ly, Ordinances appointed for the Heathen; the Word, for their conversion; the Sacra-ments, for their confirmation. But if we speak of conversion to the Christian faith, I see not but the Sacrament, with the Word and Prayer, (as he saies) may be a converting Ordinance to an Heathen, (as well as of re-all conversion to a Christian) if admitted to see and hear it, though not to receive it. If we speak of conversion or regeneration in the second sense, the Sacrament is no more (ordinarily) a converting Ordinance to a Christian, than to an Heathen; and when conversion happens at the Sacrament, it be-longs rather to the Word it selfe. How the Sacrament is a means of edification, see a-fore. True it is, an Heathen hath no right to either Sacrament, till he be converted to the faith: but the same may be said of a Christian, who is supposed to be converted, either as an Heathen, turned to the faith by

See Mr.
Sanders
Antidia-
trib. p. 73.

by the *Word*; or, in his *Parents*, supposed a Christian in contradistinction to an *Heathen*: Whence I would propound this argument; *That Ordinance which presupposes conversion, is no converting Ordinance*: *But the Lords Supper presupposes conversion in an Heathen, for it supposes baptisme, to which conversion is presupposed*: Ergo, *It is no converting Ordinance*. If it be said, They mean it of *conversion* in the second sense, for regeneration reall; which may be, and hath been, wrought at the Supper; I shall (besides what I newly said) add no more but this; *That this conversion is no rule for administration of Church-Ordinances, as being secret, and known to God only*.

But he pleads the *testimony* of Mr. *Blake*, to prove it a converting *Ordinance*. Let Mr. *Blake* himselfe give us his own sense, Cov. seal. pag. 211. *Though the Lords Supper (as an appendant to the Word) may serve to bring up those of a Covenant Interest, to the termes of the Covenant, may work a man of profession of faith, to faith saving and justifying; yet there must be somewhat more to give actuall admission unto it*: 1. *That the persons in question, have their first right to it*. 2. *That they be in a capacity to improve it, for their benefit; with these cautions, and not else, I am for generall admission*. And herein I do fully agree with him. But I approve

prove not of their *opinion*, who deny an *unregenerate* man to be capable of this *Ordinance*, and that such are not *bound* to receive it, as their *debt* and *duty*; yet granting it their *debt*, it followes not, that upon some *misdemeanors*, they may not be debarred it as a *priviledge*. He that is *excommunicate*, owes a *duty* still, to receive it as well as others; yet not *bound* to receive it, whilst he is under *censure* for his *obstinacy*, as hath been said above. Mr. *Blake* is far enough from this *Authors* judgment, and tells us,

He had thoughts to answer his Scriptures and reasons, so much applauded, and so

** It should strongly * bottomed, (in some mens judge-
ments, not his own) but that he saw a learn-
strangely c ned piece fitted for the Press, which he doubts
bottomed, as c not, may both satisfie the Adversary and
in the Er- c the Reader, pag. 247. f. ubi supra. But that
rata it is piece not being yet out, hath given me a li-
nited.*

For *Judas*, its no matter whether he was at the *Supper* or no; he was at the *Passover*: If he was, he was not yet openly *scandalous*, nor detected; only, if he was at the *Sacrament*, (which is a great contest) it may serve something against them, who admit of none but *regenerate*; and so let it passe. His arguments against them that so hold, pag. 61. &c. are good and constringent, in my judgment, and we shall have occasion to make use of them hereafter; the sum of them is

is this, 'Their opinion perplexes the doubtfull Christian (though regenerate) in receiving, and the carefullest Minister in administering; because neither of them can act in faith, and so a sin to both.'

Sectt. II.

His second *Question* here again propounded, is answered, by denying *suspension* to be a *juridicall* act, but only *prudentiall*, belonging to the *Ministers office*, in a right administration of this *Ordinance*. It may better be called *non-communion*, than (as usually) the *lesser excommunication*. His three arguments then, are (as to us) beside the *Question*. Suppose there be no *juridicall suspension*, (without an *Eldership* at least) yet there may be a *prudentiall exclusion* of *ignorant* and *scandalous* persons by a *Minister*, which may be called *Suspension*. Against this his arguments do not fight. We shall briefly consider them.

1. The first argument is from *Math. 18. 15. &c.* 'Christ hath prescribed no other parts or order in discipline, than admonition and excommunication; Ergo, there is no such thing as *suspension*. This is spoken of the *Church*, or *Officers* of the *Church*; they have but these two parts of discipline; but a single *Minister* that cannot *excommunicate*, may *excommunication* (if I may so say) or *non-communion* the unworthy, as a lesser remedy, or a preparation to the censure of the *Eldership*.

ship. But if it may be proved by consequence from the Apostle's doctrine, to be lawfull and rationall, it may suffice: And that I suppose we have done afore. 1. Those that cannot examine themselves, ought not to come; and consequently the Minister may, knowing it, deny it to them, as like to be noxious to them. 2. I add; Reason and prudence may speak something for it. The Church must not use the last remedy of cutting quite off a member, till lesser means prove ineffectuall. I shall not need to apply it. 3. The difference of offences is also considerable; some may deserve present cutting off, as the case of the Incestuous shewes; some deserve only the restraint of some priviledge, to shame and humble the person. A child may be shut from the Table, and not deserve to be turned out of doors, or disinherited. If denyall of familiar eating, or companying together in civil affairs, may serve to shame a man, 2. 1. bess. 3. 14. how much more resufling society in Religious eating at the Supper of the Lord.

2. The next is founded on Matth. 16. 19, Where sins are not bound or retained, there is no Church-censure, but in exclusion from the Sacrament, is no binding of sins, but in excommunication only, Ergo To the Major, I say, it proceeds upon a fall, imposition, that sins are not binding, but by a Church censure, or a juristicall attouchement as there is a doctrinal binding

binding offens, in preaching of the Word. To the Minor, I say; 1. There is, I suppose, a prudential binding of fins in suspension, as well as there is in preaching of the Word; the sinner is bound with *lesser* cords here, with greater in excommunication. 2. This suspension by a Minister is not juridicall; but suspension (if any such thing may be) by an Eldership, may passe for a juridicall censure.

3. The last argument is this: 'Where the Scripture speaks of exclusion in point of discipline, it speaks in generall of exclusion from the Church, and all society in generall. This hinders not, but that there may be a prudential exclusion from this Ordinance, though not as an act of discipline. And this is the more probably to be allowed, because not only our Author allows and advises it, in some cases, as we heard; but also the examples of the primitive Church, do perswade us to believe it was Apostolical, at least by consequence; they had their suspensions in severall degrees, in regard of Places, and in regard of Ordinances, as is wel known; though perhaps in time they grew too rigid, (as our times are too loose) and so abused that allowance.

Sect. 12.

The Scriptures, produced by others for juridicall suspension, I shall not undertake to defend, pleading only for prudential suspension. And in that sense, at least some of them, will conclude for it. I shall instance in a few.

First, that, *Math. 7. 6.* ‘*Cast not holy things to dogs, &c.*’ is good for prudential suspension, though the words are not spoken expressly, with respect to the Sacrament; but, as See p. 75. Mr. Blake, well, ‘*They are an exhortation to an holy prudentiall circumspection, in the dispensation of holy things in generall; and though the Sacrament be not solely intended, yet it is not wholly excluded, being of the number of those holy things, about which there should be all Christian prudence.*’ If then ignorant and scandalous be in any sense dogs and swine, these holy things ought not to be given to them; for they are like to trample them under their feet, though they do not rent and tear us, except we deny them to them. The next is, *1 Cor. 10. 21.* ‘*You cannot partake of the Lords Table, and the Table of Devils.*’ The sense he makes to be this: The Apostle does not say, ‘*Ye ought not to partake of the Lords Table, because ye partake of the Table of Devils; but, you ought not to partake of the Table of Devils, because ye partake of the Lords Table.*’ Ergo, (saies he) Those *Corinths*, though scandalous, were admitted to the Sacrament. Suppose they were so, (for communion be of both; you must either forbear the to partake of both? should the Officers or one or the Minister, knowing this, suffer them to come?

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this Text

If not, there's our suspension upon his personall unworthiness. As if one now, should be known to go frequently to the *Masse*, and should offer to come to our *Sacrament*, should he not be denied it? Yes, he will say, he should be excommunicated. But what if there be no discipline to eject him, should not a *Minister* prudentially refuse him? I think he ought. Another place is, 1 Cor. 5. 11. *With such an one, no not to eat.* In this Text he seemes to prevaricate; bringing arguments on both sides; first, that its meant of *civill familiarity* and eating; then, that its meant of the *Sacrament*; and concludes doubtfully. 'If judging, there be an Ecclesi- pag. 91.
' asticall censure, then its excommunication.
' If a judgment of private discretion, then it
' makes nothing for suspension, nor excom-
' munication neither. And so we are as wise
as we were. But what if we make use of it, to
prove a prudentiall exclusion? 'If we must
' avoid such a person at our own Table, then
' much more at the *Lords Table*. Its true,
this consequence is not good, with respect to
private Christians, for the reasons by him
given; but it seemes to be valid, for the *Min-
isters* prudentiall exclusion. 'If he may not
' admit such a man to his own Table, much
' lesse, having power in his hand, may he ad-
' mit him to the *Lords Table*. But such
power hath been proved and granted, to be-
long to the *Ministers* office.

I shall add but one place more, 2 Thess. 3. 14. whereupon he thus confesses ingenuously; 'If I were to chase out an argument to prove suspension, I would pick out this chieflly, and argue thus: Here is a noting of a person to this end, that he may be ashamed, which is probably a Church censure; but this censure is not excommunication, because this person is to be accounted as a Brother, the excommunicate as an Heathen. Ergo, It is only suspension. But this sense he utterly renounces, and understands it only of civill familiarity, and so no censure. But we have argued otherwise for prudentiall suspension, thus: 'If refusall of civill familiarity may humble a wicked person, much more will refusall of religiouse familiarity at the Sacrament, help to humble him: Especially being done by him that hath power.'

Secr. 13.

He now comes to dispute against prudentiall suspension from the Sacrament, upon parity of reason, (as afore) from refusing of Infants, distracted, &c. and saies; 'It is too insufficient, to build a businesse of so much practicall weight. His reasons are these:

1. 'A regenerate person that can examine himselfe, &c. yet may be scandalous, and for that deserve exclusion. It is not then, because the Apostle commands a man to examine himselfe, &c. that such a person is excluded, &c. True, the ignorant only

is to be kept away by this Text; but does it therefore follow, that there is no other Text to exclude the scandalous? Mr. Blake finds others for prudentiall grounds: as, "Give not holy things to dogs. Let all things be done to edification. And himself saies, p. 105. 'The Ordinances of God, (the as exclusion from the Sacrament is one) are to be used only to edification, and not destruction. But I inter; 1. Ignorant and scandalous, in fact, who cannot use the Sacrament to edification. 2. Suspension is more for their edification, than receiving, as we shall hear anon: Ergo. And I add, it is a question, whether the Apostle would have every scandalous person, to be presently cut off by excommunication, and cast out of the Church. Ergo. Whiles he is under admonition, it seemes reasonable, that he be suspended, to shame and amend him, without that dreadfull censure. And their incapacity to improve the Ordinance for their benefit. Mr. Blake makes a sufficient ground to exclude them both, in a prudentiall way.

2. "The same grace is required to make a man accepted of God, in one part of worship as in another, &c. This was partly spoken to before; and I now add. Though this be true, in regard of acceptance with God, the same grace of knowledge, faith, &c. is not required; yet this is not true, in regard of a persons admission to the Ordinances, by the

Church. And though the *Ordinances* be alike and *equally holy*, and none to be preferred before another; yet the *requisites* to one, are more than to another. e. g. More is required to *Baptisme*, than to the *hearing* of the Word; an *Heathen* may come to this, but not to *Baptism*, till he be converted: More to the other *Sacrament*, than to *Baptisme*, as was said above. And this will breed no *superstition*.

3. To the third, I say, *Pastours do not content themselves to keep men from the Sacrament*; but would, (if they had a *Presbiterie*) upon *obstinacy*, proceed to *excommunication*; and do *exhort* their people, to avoid *familiarity* with such, to make them ashamed; which is a *duty* concerning *all Christians*, where no *discipline* is, before any *censure* upon the person. *Have no fellowship with such, but reprove them rather, even really, by abstaining from their company*. And if so, may not the *Minister* also suspend him from *religious society* at the *Supper*, to *shame* him the more? Neither is this *a means of their own to convert sinners*, and so *cannot expect a blessing*: but we think, it is *an Ordinance of God*, not in a *juridicall* way, but in a *prudentiall*; (as avoiding *civil society* also is) and may, by *Gods blessing*, bring men to *repentance*. But he askes a question: *What are the fruits of those, that have kept their whole Congregations from it*.

‘it for many years together? Are their people better? does it not rather serve to breed indignation to themselves, make suspension slighted, the Sacrament it selfe to be neglected? Truly, this cannot be denied; when a Minister will non-communion, that is, almost excommunicate his whole Parish at once, and fall to gathering of a Church out of Churches, or in a Church, laying by the rest, as members, &c. But is there not a mean between his way and theirs, admitting all, and, excluding all? viz. To exclude only the ignorant and scandalous, and admit those that are knowing, and of honest conversation. Might not a man ask him the like question: ‘Those that have these many years admitted all promiscuously, are their people any better? are they not as ignorant and profane as ever? Do not the ignorant content themselves with their ignorance, and are not the profane hardened in their courses, being admitted to society with the best Christians, in the highest Ordinance of communion? And how can they ever hope for a Reformation, in this want of discipline? They also rest contented in their admission of all, to all Gods services, without any discipline, without proceeding unto censure, nor can they censure any, nor (for ought appears) desire to set up a discipline, to make way for censure, to make them ashamed. Thus their complaint of their adversaries, falls more justly on themselves, and how they will answer it, I know not. His advise is, (not very

very prudent) pag. 106. f. 'To forbear suspension, till they can use it to edification. But sure, that is not the way to Reformation; if we on the one side, must forbear suspension; and they on the other, forbear excommunication: what can be hoped for, but gross profaneness and wickednesse, to the finall destruction of our Church? Suspension, if prudentially managed, is better than no measures at all: better have a twig in the family, than no rod at all. Let him consider, whether it be not better, and more for edification, to suspend some unworthy ones, in a Pastorall prudentiall way, than to admit all, till excommunication is settled? What if discipline be never settled, how shal we hope to reform our Churches? We must therefore either reform (as we can) in a prudentiall way, (which sometimes he advises and wishes); or else tolerate all kinde of wicked and ignorant persons, to the scandall of Religion; or else break all into pieces, by multitude of separations and schismes, (which we see done) upon this pretence especially, 'The mixture and impurity of our Ordinances and Churches. If suspension hinder us from the Ordinance of excommunication, (as he saies); promiscuous admission of all, will much more hinder it, as implying no need or care of Reformation, and consequently no need of discipline at all.'

Sect. 14.

What ever his intention was, in writing of his

his books, the event proves to the great hurt of the Ministers, and of the whole Church; while he by all his strongest labour to prove, that the ignorant and scandalous, may, and must be admitted, it being their necessary duty to receive; he hath strengthened and hardened them, (and others of proud spirits) to resist the way of examination, which, in the case we stand in at present, is the only way of reformation of our parishes; and have driven the better sort of our people into separation, for the impurity of the Ordinance at home. It will be little support to a Minister's heart, in admission of all, that there is a possibility of the benefiting of some. Mr. Blake (to whom he would be like) supposes it possible for some unregenerate ones, to get benefit by the Sacrament; but yet resolves, grossly ignorant, and profanely scandalous, to be in no possibility to improve it to their profit. And though he differ from Erasmus in point of excommunication, yet he agrees with him in promiscuous admission; and where-as he supposes, that his semi-Erastian free admission, would be found to stand better with the Churches peace, than an indisciplinary suspension: The event hath shewed the contrary; his way indeed keepes peace amongst the ignorant and profane, but causes the better sort to separate and make divisions. Had he said, his free admission may stand better, or as well, with the Churches peace, as the other rigid way of excluding all, whom they account unregenerate,

regenerate, it had been a doubtful case, seeing both wayes have broken the Churches peace; and whether most, is hard to resolve.

Sect. 15.

He is now upon his condescensions, to mollifie the rigidnesse, or rather the loosenesse of his way.

He takes it to be lawfull, for a man that is obliged, and hath a right to an Ordinance, to forbear the same, upon a just occasion, as upon pious ends, regarding preparation. And thereupon, that a Minister finding some ignorant and scandalous, may proceed, besides rebuking them sharply, to advise them to forbear the Ordinance, in prudence, to prepare them better the next Sacrament. But if the command be peremptory, and no impotency of man can dispense with the command of God, as he asserted above; then may not they forbear receiving, nor may the Minister advise them to forbear, no not in prudence, to be better prepared the next Sacrament. Hear what he saies of the Receivers, pag. 123. f. They are bound to receiving, though they be such as Judas was, that is, at least unregenerate, if not scandalous also. And for the Admitters: We must take heed what we preesse upon any, lest we preesse them only to the omission of their duty; pag. 128. f. This were to preesse them to iniquity; for the avoiding of partiall, to run into totall disobedience, pag. 129. Nay, to advise such to forbear, were to hinder his present instruction, and perhaps conversion by the Sacrament,

See his
Rejoyn'd.
p. 37. &
84.

if

if it be (as he saies it is) a converting *Ordinance*.
He therefore *cavions* against this *concession*,
& *That his principles suffer not*. But if the *The foun-*
Sacrament do both *teach* the *ignorant*, and *dation I*
convince the *scandalous* of *sin*, as he *said* *stand upon*,
above ; why should he not hold to his old *is duty*,
principles, of *promischnous admission*, without *must needs*
any such condescension; *viz.* upon the *command bottom*, *be-*
of God, and *point of duty*; and advise no *Mini-* *cause mans*
ster to advise men to the neglect of their duty; *impotency*
and yet saies, *No less can be denied to belong to* *or iniquity*
the Minister, in point of prudence only, pag. 113. *cannot*
If there be not that *morall probability* of *edifica-* *evacuate*
tion, unto the *scandalous* and *ignorant*, as upon *Gods au-*
their further instruction and preparation, (as he *thority*.
here *confesses* there is not) and there be many *P. 137.*
very *probable* *mischiefs* on the other side by re-
ceiving; as, *danger of hardening*, of *eating* and
drinking his own *damnation*, *profanation* of the
Ordinance; *scandal* of the *good*, of *Religion*,
and the *whole Church*; *encouraging* the *bad*,
&c. Sure there will be a *necessity* on his own
part, not to come; and on the *Ministers*
part, for his *exclusion*, if he do come; though
not in a *juridically*, but a *prudentiall* way.

As for his *free conceits*: *Of the Churches*
& *Magnale*, pag. 114. *the keeping up of some*
solemn times, for *shrifing* or *addressing*
their souls to God, in a *peculiar manner*,
& *above other times*: As it was a *taking upon*
them to be wiser than the primitive Aposto-
licall

licall times, who brake bread every week, and sometimes daily, (as here he grants.) So the frants thereto made it appear, that their ~~wis~~dom was nobetter than folly, in the worship of God. For 1. This brought in a difference of preparation, in the same worship. 2. A superfluous distinction of times, by the solemnity of that worship. 3. A negleitt of the Sacrament at other times; whereas if it be their duty to receive, they sin in not receiving, as oft as it is administered. 4. It induced that great preferment and reverence of this Ordinance (which he above complained of) amongst Papists and some others.

Sect. 16.

In the next place, he can condescend, that an excommunicate person may be present at some Ordinances, though he was ejected out of all Church communion, by using a distinction of exclusion, Real or Relative; 'He is not (sic saics) really cast out, so that he cannot by any means partake of the Ordinances: but Relatively, which is the exclusion of a man from his relation to a thing, or his right of priviledge in it. But this is something obscure; he might have said more plainly, as after he does: 'An excommunicate person may be present at Ordinances, not as a member, as afore; but as an hearer, may be present at some of them; as at bearing of the Word, and prayers, to bring him in. Now an excommunicate

nicate person is but as an *Heathen*, not worse than an *Heathen*: He is by that censure dismembered, and so hath lost his privilege of Ordinances as a member, but may be present as an *Heathen*; the rather, because those are converting Ordinances. And if the *Sacrament* be a converting *Ordinance*, as he asserts; it may seem reasonable, that both the *Heathen* and the *excommunicate* person, should be admitted to see and hear it, though not to receive it as a member. And this (we say) is one difference, between our *prudentiall suspension* and *excommunication*; that the party suspended from the *Sacrament*, is yet a member to the rest; but an *excommunicate*, is a member unto none, but as an *Heathen*.

But he finds a double charge objected to him, and that in both extremes, that he is *too loose*, and yet *too severe*. For the first, *too loose*; because he admits every intelligent member to the *Sacrament* before *censure*; which he wipes off, by his asserting *excommunication*. But this frees him not from *loosness*, as the case now stands with us, who have no *discipline*, none to *exercise excommunication*; nor know we when we shall. And therefore he is *too loose*, in admitting the *ignorant* and *scandalous*, to the *scandal* of good, and to producing of *Schisms*, &c. and allowing only an *advice*, but no *power*, to keep them away. And this, we say, is *loosness*. As for the other,

other, of being bloody, or too severe, in cutting off the obstinate from all Ordinances, as from the Sacrament, as a member; none, I think, will charge him with severity, but the *Erasians*; whom yet he *gratifies*, by his free admission of all, not *excommunicate*. And so his fault is still *loosenesse*. The severity will rather be found and charged upon some of his *opposites*, as shall be made appear in the following discourse.

See the *Advertisement to the Reader*, after the *Preface*.

FINIS.

